BS476
.F823

5 3 4

THEOLOGICAL SEMINARY,
Princeton, N. J.

Case, Division
Shelf, Section
Book, No.

AUCTOR PRETIOSA FACIT

James Lenox.

5

A

# GUIDE

TO THE

READING AND STUDY

OF THE

# Holy Scriptures,

BY

AUGUSTUS HERMAN FRANCK, A. M.

LATE PROFESSOR OF DIVINITY, AND OF THE GREEK AND ORIENTAL LANGUAGES, IN THE UNIVERSITY OF HALLE.

*Translated from the Latin,*

AND AUGMENTED WITH

NOTES;

Distinct Notations of some of the best Editions of the

GREEK AND HEBREW SCRIPTURES;

And a copious but select List of the

*MOST VALUABLE COMMENTARIES & BIBLICAL WORKS.*

EXHIBITING ALSO ON EACH BOOK

THE CRITICISMS OF ABLE DIVINES:

By WILLIAM JAQUES, A.M.

" Franck's Guide deserves to be OFTEN read. It contains the BEST Rules for studying the Scriptures that I EVER remember to have seen.—DR. DODDRIDGE...*Lectures on Preaching.*

*THIRD EDITION.*

LONDON:

PRINTED BY D. JAQUES, CHELSEA;

FOR J. HATCHARD, PICCADILLY; SIMPKIN AND MARSHALL, STATIONERS' COURT; AND T. BLANSHARD, 66, PATERNOSTER ROW, AND CITY ROAD.

1819.

# THE CONTENTS.


| | PAGE. |
|---|---|
| The Translator's Preface | iii |
| Introduction | 1 |
| Of Reading as it respects the LETTER of the Scriptures | 3 |
| Grammatical Reading | ib. |
| Historical Reading | 39 |
| Analytical Reading | 52 |
| Of Reading as it respects the SPIRIT of the Word | 68 |
| Expository Reading | ib. |
| Doctrinal Reading | 99 |
| Inferential Reading | 106 |
| Practical Reading | 132 |
| Of the ORDER of studying the Scriptures | 141 |
| Appendix | 147 |
| Treatise on the Affections | 149 |
| Analysis of the Epistle to the Ephesians | 186 |
| Analytical Introduction to the Epistle to the Colossians | 203 |
| The Translator's Notes | 229 |

THE

# TRANSLATOR'S PREFACE.

*OF all the volumes that have engaged the attention of the human mind, there is no point of view in which the Bible is not infinitely pre-eminent. Whatever constitutes excellency in writing, whatever has diffused a partial beauty over the productions of men, whatever conspires to expand the intellect or interest the heart, shines forth in the sacred pages with transcendent lustre; while it commends itself to our notice by another, a* triumphant *consideration, —"it is able to make us wise unto Salvation." In the practical study of this blessed Book, thousands have found an exhaustless source of spiritual and intellectual enjoyment; and they have invariably been compelled to acknowledge and admire, with an eminent divine*, that "the most learned, acute, and diligent student, cannot, in the longest life, obtain an entire knowledge of this one Volume;*

* The Rev. Thomas Scott.

*because, the more deeply he works the mine, the richer and more abundant he finds the ore."—To encourage and assist in the prosecution of this sublime study, is the immediate object of the present work. It is the last result of deep piety and profound learning, united in a man who was peculiarly called to the study of Holy Writ; and* "it contains," *says Dr. Doddridge, (no common judge,)—*"the BEST rules for studying the Scriptures, that I EVER remember to have seen."

*The publication of a treatise so highly and yet so worthily recommended, cannot but be gratifying to the biblical student; and, in the present state of sacred literature, it promises to be as seasonable as beneficial. It certainly is a culpable deficiency, that, at a time when so much is done so well to elucidate Scripture in the way of Comment and Exposition, there is scarcely one popular work, whose immediate object is to excite and assist learners, to study the sacred text for themselves. Whether this fact be not indicative of one more serious, and whether the lively Oracles be not studied too generally through the medium of human expositions, the reader must determine for himself: but none surely will contend, that such a practice is not a solecism in divinity; and none who reflect, with Mr. Locke, that "the understanding is always desirous to obtain presently the knowledge it is about, and then set upon some new inquiry; and, on that account, often contents*

*itself with improper ways of search;" will hesitate to admit, as a consequence, that the young divine is eminently exposed to commit this error; and that our author's work, independently of its internal claims, makes a valid appeal to the reader's attention, as a* seasonable *production.**

*The importance of cultivating an acquaintance with the sacred languages, will doubtless render the Chapter on Grammatical Reading peculiarly useful and acceptable; as it furnishes a complete series of excellent rules for the attainment of the Greek, Hebrew, and Chaldee: and it is hoped that, by the perusal of it, many will be incited to study the* Original Scriptures. *The mode of teaching which our author so justly censures as discouraging and tedious, and which enjoins a considerable knowledge of the grammar, before the language itself can be attempted, has given to the study, a most forbidding aspect: but, if the unlearned reader inspect the Professor's plan, he will find little to deter, and much to encourage him. Should therefore any who have acquired their skill in languages by different methods, consider this too easy to be true, and advise the unwary student "to turn out of his way in a* well-beaten *track;" it will be fair to remember that our author's rules are not only the* professed *fruit of*

* See the latter part of a Review of the First Edition of this Work, in the Christian Observer for Dec. 1814, where the above observation is strongly confirmed.

*practical enquiry, but that they evinced their worth by the success with which they were attended, when he occupied the chair of Professor of Languages in the University of Hallé.*

*When it is considered with what facility this inestimable attainment may be made, and the happy consequences which, in every view, must result from it, one cannot but impute it to ignorance or to culpable indifference, that it does not more generally constitute an object of attention in the education of youth. The period usually allotted to the acquisition of knowledge, would afford ample opportunities for this study, without interfering with other duties. That those indeed with whom matchless excellencies cannot atone for evangelical truth, should treat the Word of God with neglect, is a fact at which we have long ceased to wonder; but the Christian parent should interpose with regard to his own offspring, and, instead of appropriating their time to difficult languages and sciences, in which nothing but a course of application unusually long, can render them even* tolerable *proficients, he should consecrate at least a part, to the easier and more important study of the Original Scriptures.**

* " That time and pains which youth commonly spend on a language of such real difficulty as the Latin, might, with the assistance of proper Grammars and Lexicons, be *abundantly* sufficient for their instruction in the *Hebrew* of the Old, and in the *Greek* of the New Testament: and might enable them to

*It is possible that the superficial reader, taking his estimate of the following treatise in the abstract, and not in its practical application, may deem it deficient in that spirituality which is so eminently conspicuous in the Professor's other works: but, besides that the opinions of Doctors Doddridge and Allix, might well induce "the many," to hesitate, every judicious person must be satisfied that the contrary is the fact. It is sufficient to say with respect to Part* I. *which treats of the* Letter *of Scripture, that this is always considered in subordination to the* Spirit *of the Word; and that the student is continually admonished to devote to it no more of his time than it absolutely requires: and a reference to the concluding chapter of the work—"On the order of studying the Holy Scriptures,"—will shew that an attention to the* Letter *(which naturally comes first to be noticed) is, at no time, to preclude the study of the Sacred Volume in a spiritual way. The Second Part certainly is replete with spirituality. They however who expect that a series of Rules will,* in themselves, *be fraught with unction, do not think correctly. We might, with more appearance of reason, object to an excellent book of Logic, which aids us in our inquiries after truth,*

read *in their original purity*, those Divine Writings, on which their profession as Protestants, and what is yet of greater moment, their *faith* and *hope* as Christians, are founded."---PARKHURST.

*that its abstract rules are meagre and jejune; than condemn the present work (which would lead our minds to the beatific vision of truths divine,) on the grounds in question.*

*It now remains, to offer a few remarks in reference to those points for which the Editor is more immediately responsible. In giving a Translation of the work, it has, of course, been his object to apprehend fully his author's ideas, and deliver them in perspicuous, appropriate language. Independently, however, of this, a part of his time and attention has been employed in divesting the Treatise of its scholastic stiffness, without sacrificing the advantages of methodical arrangemement; and in simplifying, as much as possible, the technical phrases which abound in the original work.*

*The most material part of his labour, however, will be found in the Notes. It was immediately obvious, that these were highly necessary, because the works which our Author has recommended, have, in many instances, become scarce, and, in others, are superseded. Besides, it "is of vast advantage," says Dr. Watts, "for the improvement of knowledge and saving time, for a young man to have the most proper books for his reading recommended;" nor is it a matter of inferior consequence to theological students, to have correct Editions of works generally, and of the Original Scriptures in parti-*

*cular, ascertained.—To afford information on these important points is the chief scope of the Translator's Notes; and in order to render the student's path* certain *as well as easy, almost every book has annexed to it, the name, and frequently the criticisms of some standard writer who has recommended it. To enumerate the various works which have been consulted on the occasion, must be unnecessary; the reader will however see that to Dr. Doddridge's Preaching Lectures, Dr. Williams's Appendix to the Christian Preacher, and to Dr. A. Clarke's Preface to his Bible, his Bibliographical Dictionary, and Concise View, the Notes are much indebted.*

*In conclusion, the Translator would observe, that he has laboured to make the Work as complete and useful as possible; though he does not presume to hope, but that, in several respects, he may appear deficient. "Whoever has edited a work, well knows how many causes of error may operate, not only indepently of himself, but in spite of all his exertions."*

London,
May, 1815.

A

# GUIDE

TO THE

## *READING AND STUDY*

OF THE

## HOLY SCRIPTURES.

THE methods which those who read the SCRIPTURES prescribe to themselves, and the motives by which they are influenced, are equally various; hence, as they do not adopt the same measures, so they derive not from their labours the same advantages. All Reading, however, respects either the LETTER or the SPIRIT of the Inspired Writings. Separate from the latter, the former is

empty and inconsistent; but when both are united, the study of Divinity is rendered complete.

READING, as it respects the LETTER of Scripture, divides itself into three branches: GRAMMATICAL, HISTORICAL, and ANALYTICAL. As it respects the SPIRIT of the Word, it comprehends four: EXPOSITORY, DOCTRINAL, INFERENTIAL, and PRACTICAL.

# PART I.

## OF READING, AS IT RESPECTS THE *LETTER* OF THE SCRIPTURES.

## CHAPTER I.

### OF GRAMMATICAL READING.

GRAMMATICAL READING relates to the Greek of the New, and the Hebrew and Chaldee of the Old Testament; and requires that their Etymology, Signification, Syntax, and Idiom, be fully understood: lest the false senses which are consequent on translations, and on an imperfect acquaintance with these languages, should be incautiously attributed to the Inspired Penmen.

This branch of Scripture Reading embraces four things.

I. The *Analysis* and *Grammatical Interpretation* of *Greek* and *Hebrew Words:* connected with which are Etymology, Signification, and in part, Syntax.

II. *An accurate Examination of Idiom.*

III. *A Knowledge of the Chaldee Tongue.*

IV. *An Acquaintance with the Rabbinical Writings;* which are considered to follow more immediately the Grammatical Reading of the Scriptures.

## 1. *Of Analysis and Interpretation.*

In treating of the Analysis and Grammatical Interpretation of words, it will be requisite to notice distinctly the Greek and Hebrew tongues.

The Greek language, with us, is not to be studied as it would be by the professed Grammarian; but simply with a view to Divinity and the New Testament: though, certainly, a student may profitably cultivate a larger acquaintance with it afterwards, provided the Hebrew and other necessary studies be not neglected. So much of it, however, as is really essential, may be easily acquired by attending to the following observations.

The first seven chapters of St. Matthew's gospel should be read with an accurate, collated version (as that of Beza or Erasmus), until the learner be able to translate the Greek text, without difficulty, into his own, or any other language. (*a*) He ought not however, in this, his *first* attempt, to be anxious to comprehend *all* the principles of grammatical construction; nor, on account of partial ignorance in this particular, should he forego the improvement which must ever attend a frequent translating of the text. Yet, in

order that no delay may be occasioned through a want of some acquaintance with the grammar, it will be proper to read and review *frequently*, the paradigms of the declensions and conjugations, with other grammatical rudiments; and thus gradually impress them on the mind. When the study of these accompanies a perusal of the seven chapters, theory and practice mutually assist each other. It remains, notwithstanding, to devote more time to the latter, than to the former; to reading the New Testament, than to studying the grammar. Practice may prove a substitute for theory; but theory can avail nothing without practice.

When the seven chapters in question have been thoroughly studied, and the requisite paradigms are familiarized, the New Testament should be read through in its natural order, with a collated and accurate version: and the signification and grammatical nature of words, may be sought in Pasor's larger Lexicon. (*b*)

The student should impress the significations of words on his memory, by writing them, or by repeatedly reading the chapters; accordingly as he may deem either method better adapted to his genius. I have, however, uniformly observed, that to *write* the significations of words, is the more successful practice.

Students should remark, that this reading is not to be prosecuted in an irregular and inconstant manner. Other pursuits must submit to a temporary, or at least, partial cessation, lest they obliterate what has been learned; and lest a distaste for this should be acquired, when long continued labours are not accompanied with that improvement, with which they would, in the course of a few weeks, be otherwise attended. Words which are continually recurring under different forms and various combinations, are, without much difficulty, impressed on the mind. It is therefore a judicious distribution of time, to allot a stated period to the study of a language, and

remit, during that term, every other pursuit. —It is proper to remark here, that every one should take into consideration, his time, his opportunities, his genius, &c.; and not prematurely draw conclusions unfavourable to himself, from comparing his own method and progress with those of others; while he perhaps enjoys, in a higher degree, the means of acquiring other branches of this study, equally useful and important.

The New Testament being perused in the manner prescribed, and in as short a period as possible, it should undergo a *second* reading. A student of Divinity could scarcely be so dull as not to gain, in this way, a grammatical acquaintance with the New Testament, within *three months.*

In acquiring a knowledge of the Greek Tongue, as well as preserving it when attained, it will prove of considerable advantage, if the learner accustom himself to carry a Pocket

Edition of the Greek Testament about with him; and, when any text is propounded either in public or private, to search it out immediately, and collate the original with it. By means of this excellent practice, a habit is likewise formed of accurately reading and examining the Original Scriptures. (*c*)

Provided the ends proposed be effectually attained, it can be of little consequence, however, what plan is adopted. Hence, we are not authorised to assert that the modes pursued by others have no foundation in reason, or that they would not prove useful to ourselves. Minds are diverse; and the same methods are not equally adapted to every capacity. I have recommended the plan which, according to my views and experience, is best suited to the genius of all.

If, for instance, instead of taking the first seven chapters of Matthew, a student should chuse rather to select some easy Epistle,

as John, Timothy, Titus, &c. and, then, proceed regularly through the Testament; or should he habituate himself to read the sacred pages with more care than has been enjoined, so as perfectly to understand and familiarize one thing, before he proceed to another: or were he, agreeably to the advice of Lubinus, to make use of that writer's interlineary version;—in the adoption of any one of these schemes, the learner might, very possibly, be making a wise election. Again, it is a measure which may, perhaps, be attended with success, provided the student be endued with a happy memory, to learn Leusden's Compendium of the New Testament; or to study the verses which, in that author's Testament, are distinguished by an asterisk, and which comprise all the words used by the Sacred Writers; before he takes up the New Testament itself. Let not any learner, however, be guided by his own judgment, either in adopting or rejecting a method; but rather submit to the decision of a judicious tutor

or friend. In conclusion, I would, nevertheless, observe, that *experience* has repeatedly and fully shewn the excellency of the plan at first prescribed; and no person will ever have reason to lament that he gave that plan his preference. (*d*)

It is not impossible, but that some of our readers may wish to devote more time and attention to the study of the Greek language: and there are still extant, several works which throw considerable light on Theology; and, at the same time, resemble the New Testament in point of style. Of this character are the Epistles of Clemens Romanus (supposed to be the Clement mentioned Phil. iv. 3.), addressed to the Corinthian church, which breathe the wisdom of primitive days: the Epistles of Barnabas, and those of Ignatius; which, considered generally, are not unworthy of the soundness and gravity of the first ages of the church. Next to these, we may notice the Apologies of

Justin Martyr and Athenagoras; and the Homilies of Macarius, which are composed in an easy and perspicuous style. It is indeed to be wished, that works of this complexion were more frequently in the hands of the studious; especially those which were written immediately after the earlier days of the Christian church. Such reading has a tendency to impress on the mind, the image of pure and undefiled Christianity, even though prosecuted with primary reference to some other object. (*e*)

In addition to these works, may be mentioned the Septuagint, and the Apocrypha, among the books of which, that of *Wisdom* stands conspicuous. Eusebius's Ecclesiastical History, embracing a period of six hundred years, may follow in order after those last noticed: and, from this work, the transition to the best Greek fathers, as Chrysostom, Basil, &c. will be extremely easy. All these productions may be so read as to afford lasting profit.—Michael

Neander has published several books, in pursuance of this plan: as "Patrum Sententiæ;" "Apocrypha Novi Testamenti;" &c. The "Spicilegium Patrum" of Grabe, will also merit the reader's attention. (*f*)

I would here repeat an observation which has already been made, that this volume is not intended for the professed grammarian, but solely for them who purpose to devote their time and attention to the study of the Sacred Oracles. That such persons should toil through the numerous works of profane writers, would be, in every respect, injudicious.

In closing these remarks on the Greek of the New Testament, and on the writings of the Fathers, &c. I would observe in reference to the latter, that, in whatever terms I may have recommended them to the notice of those who are studying the language, their *authority* is, at present, out of the question. On this subject, the reader may consult the "Critica Sacra" of

Rivet; the "Censura Patrum" of Cocus; and Pearson's "Vindiciæ Epistolarum Ignatii." The point for our consideration was the Greek tongue, so far as it is connected with *Divinity*; and, in this view, no one surely will deny, that it must prove eminently beneficial to students, if they read these works; on the same principles that it is useful to peruse the Apocrypha appended to the Old Testament. (*g*)

The Hebrew language next claims our attention. In studying this, it is not, in my opinion, advisable to connect it with the Greek; for when a student has acquired the latter in a short period, he will naturally engage in learning the other with more ardour and satisfaction. However, such is the disposition of some, and particularly of young persons, that, when required to study for any length of time, they become dull and inactive. On this account, it may, sometimes, be prudent, to unite the Latin with the Greek, or the Greek with the Hebrew; and to divide the attention, so as

to appropriate the morning to the more difficult, and the afternoon to the more easy language. This practice cannot, however, be recommended, when an affinity exists between the tongues studied, as it would then introduce confusion.

If it be thought that the Hebrew claims precedence of the Greek, in point of order, I do not decidedly oppose the position; nor need a learner be discouraged from adopting it, by adverting to the popular method of teaching, in the order of Latin, Greek, and Hebrew. Some there are who entirely reverse the series; neither does this arrangement want the support of reason, or the sanction of success.

Whatever plan the reader determine to adopt, let it be his primary care, to attend to things really essential in preference to those of inferior moment. It is indeed much to be wished, that this admonition were more deeply impressed on the minds of students, because the

observance of it, in any branch of learning, would invariably insure advancement.

The method which I shall propose for acquiring the Hebrew language, resembles that prescribed for the Greek. The first four chapters of Genesis should be studied and collated with an accurate version, until the learner be capable of rendering the Hebrew text into his vernacular idiom, without the aid of a translation.—The versions of Junius and Tremellius merit a preference; and this is likewise due to the version of the first four chapters of Genesis, prefixed by Opitius to his Atrium. That of Genesis by Pagninus, enriched with short annotations, and accompanied with the Hebrew text, will prove useful to beginners. (*h*)

It will next be proper to commit to memory some rudiments of the grammar, so as to enable the learner to know what are prefixes and affixes, as well as the more necessary paradigms.(*i*) More time must however be al-

lotted to reading the text itself, than to studying the grammar; which will undoubtedly be attained with greater facility and pleasure, when the language is become, in some measure, familiarized. *Experience* has repeatedly and clearly evinced, to the conviction of many besides myself, that, in the course of only *four days*, these chapters may be perfectly known; so known, as that the student shall be able to translate the text into another language; to ascertain the roots and their significations; and to separate from them the prefixes and affixes with which they stand connected. The great assistance which this must afford in a second reading, is very evident. Surely a week so employed, is calculated to improve a learner more than three months spent over the grammar, and in the practice of analyzing alone; through a dislike to which, many persons have totally given up the study of the Hebrew tongue.

A good Tutor will, at this juncture, prove eminently useful, in order to deliver to the

pupil, in a concise and perspicuous summary, such grammatical rudiments as he may consider essential. They who do not enjoy this privilege, must avail themselves of those works which have been drawn up to supply the deficiency. Such are the Analysis of the first chapters of Genesis, annexed by Opitius to his Atrium; and the Hebrew Lexicon of the same celebrated man, written for the use of beginners, after the plan of Schrevelius's. Besides these, we should notice Baldovius's Analysis of Genesis, accommodated to his Grammar, and printed with it; Bythner's "Lyra Prophetica," or a Critico-practical Analysis of the book of Psalms (a most excellent production in this way); and Leusden's "Clavis Veteris Testamenti;" a work similar to that compiled for the Greek Testament, by the same author. (*k*)

Having perused the chapters prescribed, and committed to memory the more essential rudiments of Grammar, (as far as this can be done without becoming tedious), it remains that the

whole Bible should be immediately and thoroughly read through. Compendiums, Manuals, &c. may respectively possess merit; but they must never be suffered to preclude the learner from the Scriptures, which should constitute the main object of his attention. Many have erred greatly in this point; and after consuming much time over compendiums, their advancement has been considerably impeded, and they have frequently been prevented from studying the whole of the Sacred Writings.

In this perusal of the Scriptures, the version used should be accurate; that of Tremellius with Notes, will be found to merit recommendation. It must also be prosecuted with as much persevering *assiduity* as possible, lest after long intervals have elapsed, the learner forget what he had previously known.

The significations of words may be *written* in the margin, or interline the text, until, by means of repetition, they become familiar.

Numbers have testified from experience, the utility of this mode; though I would allow every one to enjoy his private opinion. No person can, however, learn mere unconnected words with either pleasure or profit: nor would I advise the reader to make use of a Lexicon, unless indeed it be that of Opitius; for, not being advanced in grammatical knowledge, much of his time would, in consequence, be irrecoverably lost. It will prove more beneficial to have a Bible with all the roots expressed in the margin, such as that of Montanus; or, otherwise, to write those roots which are not known, and ascertain their significations from a friend. Besides, it is of little moment, if, in a first reading, some words remain unexplained: many have protracted their advancement by yielding to the unreasonable desire of knowing all at once. (*l*)

While thus employed, in reading the Original Scriptures, the Hebrew Grammar, under the direction of a master, will be gradually ac-

quired ; for when a person is daily engaged in studying the Text, most grammatical difficulties will be overcome in one or two weeks. They, however, who can never rest satisfied without inquiring into every critical nicety, will eventually lament, that their time has been misapplied.

The Old Testament being thus thoroughly perused, which we have known some do in the course of *three months*, it may be read a second time, and in a shorter period ; remembering, that it should be a chief concern with the student not to lose what was acquired in the first reading. With this may be connected an examination into Idiom ; a subject of which we shall treat hereafter. If, in this second reading, the student be inclined to make use of Leusden's Hebrew Manual, in order to commit the words of the Old Testament to memory with greater facility, I would not dissuade him from the attempt. (*m*)

It plainly appears, from what has been ad-

vanced, that, in order to study the Hebrew effectually, we should place entire dependance neither on a Tutor, nor on private exertions, only; they must be conjoined. However excellent the method, a very great loss of time will undoubtedly be prevented, if the efforts of the student be seconded by those of a teacher; because the latter can introduce him to a deep acquaintance with the language by the readiest way. The proper office of the preceptor is to explain difficulties, as, in the course of reading, they occur; and to point out, in a perspicuous manner, the method best adapted to private study. I am not unacquainted with the different modes prescribed by others; but I am fully warranted in saying, that this which I have proposed is most fully calculated to answer the ends in view, and the least likely to issue in disappointment. (*n*)

If the student use Men. Ben. Israel's Bible without points, and habituate himself to search out the texts proposed in public and in private,

and to compare them with the Hebrew, he will promote and confirm his progress. (*o*)

In learning a language, it is a practice of no small utility, for two or three friends to *unite* in the prosecution of their studies, and strive to afford mutual assistance. This may be accomplished, by instituting some kind of exercise or examination between the parties.

When engaged in this branch of Scripture reading, the student should observe the following rules:

1. Never be weary of *writing* the signification of words. This is an excellent auxiliary to the memory; and, though it may, perhaps, appear to be a tedious, unnecessary provision at the first, it will soon recommend itself by its practical utility.

2. When the Root of any word is not of easy attainment, write the word in the margin; and,

instead of laboriously searching it out in a lexicon, ascertain it from a Friend or Tutor. This plan will not be found unprofitable, in the second, or even the third reading; provided it have been duly executed in the first reading.

3. The biblical student should carefully guard against reading without rule or plan: he must proceed through the books of the Inspired Writings in their *regular* succession. The persevering will, eventually, succeed; while they who are incessantly vacillating, must naturally expect to suffer considerable loss. A good acquaintance with a language is but seldom acquired, when Order is not deemed of importance.

4. Let it be deeply impressed on the mind, that all things cannot be learned at once. It is not requisite, that the student should, in the first reading, make himself master of every difficulty: some points appertain rather to a second and more accurate perusal, and their consideration should, on that account, be deferred.

Many have imbibed an early distaste for the study of languages, in consequence of neglecting to attend to this precept.

5. The Text should be frequently read *aloud;* for the custom of reading mentally, often induces a habit of stammering and reading slowly, even after a great part of the Bible has been perused.

6. It will conduce to improvement, if the Tutor sometimes read the Text, and cause his pupils carefully to imitate his pronunciation.

7. When it can be done, it may be found useful to review and repeat on the Saturday, the lessons of the preceding days. Subsequent weeks will bear abundant testimony to the excellency of this practice.

8. The books of the Chronicles, are to be taken in their natural order, and follow the books of Kings; which, in point of subject-matter, they much resemble.—Those parts of the

*Hagiographa* which are written in Chaldee, may, in the first reading, be omitted.(*p*)

9. Different Teachers should not be employed, when learning the rudiments of a language.

10. Words that seldom, or but once, occur, may be noted on paper: or, they may be impressed on the mind, by the frequent repetition of Leusden's Compendium.

11. In a first reading, those Proper Substantives which are not easily distinguishable from Appellatives, should be *marked* with the pen. The progress of students is too frequently protracted, through their inability to discern between Common and Proper Names.

## 2. *Of Idiom.*

If we wish to interpret the Original Scriptures with propriety, and to form a right judg-

ment of Translations, it is indispensable, that we be acquainted with the *Idiom* of the Old and New Testaments. It will be highly necessary, however, to ascertain what is meant by the term itself, before we proceed to treat of it, as a branch of study. The doctrine may, otherwise, be extended to phrases to which it by no means applies: or, it may be thought, on the other hand, that all Idiomatic expressions can be included in a few rules; and thus the major part of them will be overlooked.

"An Idiom," observes Danhauerus, "is an "expression common to the *whole* language of "which it is a part; pertaining to that language "*only*; and applying to it *always*. Common "to the *whole* language,—because always employed by writers in that tongue, when they "wish to express the same thing: pertaining to "it *alone*, because not only *exclusively* but also "*eminently* peculiar to it; and *always*, that is, "not from mere accident, or from casual "analogy."

Danhauerus also makes a just distinction between Idiom and Signification; intimating that the Signification of words is not in itself to be referred to Idiom, but is a study antecedent to it, and distinct from it; being chiefly learned from etymology, and the use of words.—It may also happen, that, through the mere signification of words, when translated, expressions may sometimes be improperly deemed Idiomatic: as, when a word cannot be rendered into another language by a word synonymous; or only by one that is very *rarely* used to convey the meaning proposed.

That is properly an Idiom, which cannot be rendered, word for word, into another language, without violating the native purity of that language, and wounding the ears of those who are conversant with it. Danhauerus cites a remark from Augustine, that is extremely pertinent.—"We should learn how the language of "Inspiration is to be received, consistently with "the peculiarities of the respective languages

" employed: for every tongue has modes of ex-
" pression peculiar to it, which, if literally
" translated, would appear absurd." If this observation be duly weighed, we shall readily apprehend the nature of Idiom.(*q*)

It is now proper to notice, in reference to the Old Testament, that an Idiom is called, from the Hebrew tongue, a Hebraism: except that Syriac and Chaldee Idioms are called respectively, Syriasms, Chaldaisms. In the New Testament, Idioms are, by some, denominated Hellenisms; by others, " The Holy Greek Style;" a designation which includes those phrases that are properly Hebraistic, but are expressed by Greek words.

In studying the New Testament, we are carefully to distinguish between Hebraisms and pure Grecisms. Ptochen, Stolberg, and others have indeed written judiciously, on the purity of the New-Testament Greek, and shewn that many phrases generally deemed Hebraisms, were actually used by the profane Greek writers; and

it cannot be denied but that caution is necessary, when collating the style of the New, with that of the Old Testament. It is, nevertheless, very evident, that the Inspired Penmen borrowed many phrases from their vernacular tongue. Hence, on the one hand, no person can say that the style of the New Testament differs widely from that of profane authors; and yet, on the other, no book can be rendered into the Hebrew Idiom with more facility; not on account of the subject-matter only, but chiefly because of the similarity existing between the respective styles of their compositions. See the "Hermeneuticæ Sacræ," of Danhauerus, Art 10. § 5. P. 181, 182; and the authors cited by Pfeiffer, "Critic. Sac." P. 78, &c. and 214.—It therefore obviously follows, that no person can attain to an exact acquaintance with the Idiom of the New Testament, unless he first study the doctrine of Hebraisms; and, on this account, the examination of Idiom should immediately follow the *first* perusal of the Old and New Testaments. (*r*)

Among the works which have been written

on this subject, the "Grammatica Sacra," in the third treatise of Glassius's "Philologia Sacra," merits particular regard, and judiciously conjoins the Idiom both of the Old and New Testaments. Without meaning to detract, however, in the least, from the credit of this celebrated man, who has deserved so well of the church, and whose memory I cannot but revere, it will be necessary to make a few critical remarks on his work, in order to its being read with profit. (*s*)

1. The Rules which it contains, are taken from the "Clavis Scripturæ Sacræ" of Flacius Illyricus: a work which we may very properly be read and collated with the book in question.(*t*)

2. A great part of the Examples are taken from other authors, especially from the notes of Junius and Tremellius. Buxtorf's "The-saurus Grammaticus" may be likewise col-

lated with it, as well as the " Observationes Philologicæ et Exegeticæ" of Chemnitz. (*u*)

3. Glassius often considers as Idiomatic, forms of expression which, if duly examined, it will be evident may obtain in all languages; provided the same circumstances concur, and make it requisite: being an arbitrary expression, and not warranted by the genius of the tongue.

4. He has increased the number of the Rules, which might, with more propriety, have been abridged; so as not so much to try the memory of learners.

5. He does not give the *reasons* of the Rules. This might have been done to most, if not to all of them; and especially to those on Grammatical Figures.

6. He does not treat of the doctrine of Idiom

thoroughly. Many Idioms lie, as it were, concealed, both in the Hebrew and other languages; particularly, in the connexion of words. That this is the case in the Latin tongue, has been fully proved by Schorus; whose little works, "Methodus discendæ linguæ Latinæ et Grecæ," and "Parases Ciceronianæ," (especially the preface,) deserve commendation. (*v*)

Some valuable Spicilegia have been added to Glassius's work by Danhauerus. See Hermeneut. Sac. Art. VI. P. 183, &c.

If the reader desire to engage more fully in this study, he may derive the requisite assistance from the "Adversaria Sacra" of Fesselius; and from the Commentaries of Drusius, Grotius, &c. contained in ten volumes of "Critici Sacri." Pfeiffer likewise cites authors on this subject, in his "Critica Sacra," P. 174, and 175. It is, however, to be observed, that a very tolerable acquaintance with the subject of Idiom may be acquired from the

above-mentioned "Grammatica Sacra" of Glassius.(*w*)

Various are the methods which have been devised for the study of Glassius's work. Some have transcribed an Index of the Rules into their Bibles, that they might be able to refer to them with less trouble, when examining the text. Others have preferred reading Herwart's Compendium: while others again have perused the Index subjoined to the "Grammatica Sacra," and transcribed in the margin of their Bibles, the heads of the rules, and even the explanations annexed by its author. The last plan is that which I recommend to the reader.(*x*)

When, however, the assistance of a friend can be procured, it is really advisable for the student to avail himself of it. Any person who thoroughly understands the nature of Idiom, may include the whole doctrine in two sections, taken, one from the Old, and the other, from the New Testament; and point out the Idioms

as they occur, adding, if agreeable, the rules from Glassius and other writers. I have *experienced*, that, by adopting this mode, the whole may be very profitably gone through in the space of *one month*.—There is one other advantage peculiar to it, that not being employed on various and indifferent parts of the Bible, but confined to a few definite pages, the student enjoys the advantage of being able to refer to a parallel example in sections previously examined, whenever a corresponding Idiom comes under his notice.

The Tutor may follow the order of the Rules, first, briefly explaining them; adding, next, one or two select examples; and, lastly, impressing the whole upon the pupil's mind by an attentive examination. This will not be a task of any length.

It must be confessed, that, in gaining a knowledge of Idiom, much depends on a constant and patient perusal of the Greek and

Hebrew text. This is evident, from considering the principles on which, without adverting to any *Rules*, we judge of our vernacular Idiom. It always sounds very harshly to us who are familiar with it, whenever this is violated; and we may therefore conclude, that a perfect acquaintance with the Idiom of any tongue, is best acquired by studying and familiarizing the tongue itself.

Having now treated of the doctrine of Idiom, and made those remarks on it as a study which we deemed important, let the reader be admonished, not to devote his time and attention to the Letter of Scripture only, but hasten to the enjoyment of those sacred delights, which flow from the Spirit of the lively Oracles.

### 3. *Of the Chaldee Language.*

When the student has made a proficiency in the Hebrew, he should commence with the

Chaldee language. This may be learned according to the method prescribed for acquiring the Greek and Hebrew:—taking those parts of the Scriptures that were written in Chaldee, and reading them with a translation.

They who covet a more enlarged knowledge of this tongue, may study the Targum; which, if they be previously versed in the Hebrew, will cost them little trouble to understand. See Pfeiffer's "Critica Sacra," Page 398, &c. (*y*)

### 4. *Of the Rabbinical Writings.*

The study of Rabbinism presupposes an acquaintance with the Hebrew and Chaldee; and is better learned by practice, than by precept. Cellarius has written on this subject; and Sixtinus Amama has proposed an easy method of acquiring it. Those who do not make this their professed study, (which can be proper for but few), will find it sufficient, if they attentively

peruse *Michlal Iophi;* which is a kind of Literal Commentary on the Old Testament, and contains the substance of all the Rabbinical Annotations. A Master will be useful in this branch of Scripture literature, in order to explain any difficulties that may occur.—They who wish to engage in the study more fully, may consult the Biblia of Buxtorf; and Pfeiffer's "Manuductio facilis ad lectionem Talmudico-Rabbinicam." Vide "Critica Sacra," Page 517, &c. (*z*)

He who applies himself to the writings of the Rabbins with an undue and intemperate ardour, may, perhaps, enjoy his labours; but I would caution the reader against filling his mind with Judaical absurdities, while the Sacred Volume invites him to contemplate divine truths, and to participate of divine pleasures.

## CHAPTER II.

### OF HISTORICAL READING.

HISTORICAL READING is confined to the outward Letter of Scripture; and its proper tendency is to lead the mind to an *historical* knowledge of the things contained in it, as the Argument, Scope, &c.—whether this knowledge be sought in the Volume of Inspiration itself, or through the medium of other helps.(*a*)

Historical reading comprehends an acquaintance with the following particulars:—

I. The SUM AND SUBSTANCE of the Old and New Testaments. This may be acquired from a cursory perusal: and, indeed, might be rea-

sonably pre-supposed in a student of Divinity, who is expected " to have known from a child, " the Holy Scriptures:" 2 Tim. iii. 15. The *Sum and Substance* of the Old and New Testaments, we define to be—what is understood by " the Old and New Testaments;" and, likewise, the points in which they differ from each other. Luther's Prefaces will furnish the reader with all necessary information on this head; and give him a general idea of the subject-matter of the books of Scripture. (*b*)

II. The Inspired Penmen.

III. The Occasion or Causes of writing. These are, most commonly, declared by the Sacred Writers in explicit terms; and, when diligently examined, they assist the reader in ascertaining the Scope, and in gaining a fuller conception of the Subject.

IV. The Scope: so far as it can be gathered from *historical* incidents.

V. The ARGUMENTS of the respective books: a perfect acquaintance with which, prepares the mind for more accurate investigation. A knowledge of the *Arguments*, whether of books or chapters, may be acquired with more advantage from Scripture itself, than from any compilations that have been made to assist the memory; as Martin's "Memoriale Biblicum," Heidegger's "Enchiridion," &c.——though works of this kind may be useful in the business of repetition, and in more forcibly impressing on the memory what has been previously learned. It is, nevertheless, proper to guard against wasting time over compendiums; and against such an attention to the mere Letter, as might induce a neglect of the Spirit of the Holy Oracles. Diligence in reading and examining the Word itself, is a compendious system of mnemonics.(*c*)

Under this head, there are three helps worthy of remark:—a Tutor, Diligence, and Exercises instituted between fellow-students.

*A Tutor.* The instructions of an able Tutor or Friend, will prevent much loss of time, and be otherwise of essential service; when the student is engaged in obtaining a knowledge of those things, which relate, as well to the whole Scripture, as to its respective books. Indeed, it cannot but prove exceedingly prejudicial to the learner, if he be deprived of the advantages that result from the catechetical mode of teaching; which, by descanting on the scope, argument, &c. of a book, and by asking questions concerning them, is so happily calculated to impress the memory.

*Diligence.* The best mode of confirming the mind in the recollection of what has been previously learned from the lips of a Tutor, is to read and re-read the books of Scripture. It is indeed necessary to be *incessantly* exercised in these elements of exposition, and thus to render them familiar; lest, in interpreting any Sacred Writer, we be betrayed into error.

*Exercises between Associates in Study.* Frequent discussion and converse with fellow-students, are, in this, as well as all other parts of learning, extremely helpful to the memory, when conducted with due moderation. By means of these, we may both form an acquaintance with the Arguments, &c. of books and chapters; and likewise retain them constantly in recollection.

VI. The Seats of Subjects. A knowledge of these is requisite, in order that the Scriptures may be digested in the mind, as it were, into *common-places;* whence passages parallel to any text that may occur, will readily suggest themselves. With a view to this, it is recommended by Wolffgang Franzius, in his admirable preface to his treatise, "de Scripturæ Sacræ Interpretatione," not to measure our reading by the chapters into which Holy Writ has been divided, but to peruse an entire subject at one time. Were this monition strictly regarded, students would clearly perceive, that

to explain scripture by scripture, and difficult passages by others of easier solution, is an invaluable expository help: and they would likewise have in constant readiness, a system of Divinity, compiled from the Sacred Volume itself, and divested of all human glosses.(*d*)

The high importance of this help was not unobserved by Chemnitz. He says—"Since the "several articles of the Christian faith, have "their own peculiar *Seats*, in certain parts of "God's Word; it is indispensably requisite to "ascertain and familiarize those sacred testi- "monies by which scriptural truths are con- "firmed. He who deserts these testimonies, "at once so suitable and perspicuous, in order "to give the ampler scope to the exercise of his "own judgment, is unworthy of the student's "imitation and regard. Let the Scriptures "explain themselves: and let their genuine "force and native emphasis be carefully col- "lected from the grammatical signification of "the words, &c. in order that the sacred testi-

" monies may carry with them their full weight. " It is also proper to know, in what manner, " and on what principles, they are applied ; as " well when adduced to detect error, as when " they are cited to confirm truth."—These remarks are applicable to Doctrinal Reading likewise ; for which, see PART II. CHAP. 3.(*e*)

The *Seat* of a subject is—any place in the Scriptures where such subject is treated : whether professedly ; or in subordination to another subject ; or, more especially, when it is regularly discussed and grounded by the obvious appointment of the Holy Spirit. This last, may be termed its Proper Seat ; and is that of which we, at present, chiefly speak. It should, however, be remarked, that the same subjects are thus treated, in more than one chapter and book of Scripture ; and, hence, there is an evident difference even between the Proper Seats of the same subject. The doctrine of Justification, for instance, is considered in the third chapter of Philippians, as in its Proper Seat ; but

the epistles to the Romans and Galatians, are, more eminently, the Seats of that doctrine.

The student will find it a beneficial practice, if he draw up, as he reads, for his own private use, an Index of subjects digested according to their Proper Seats. To form such an Index, will not require much labour, and will certainly be productive of abundant advantage. Those which are prepared by others (as that of Tossanus, annexed to the version of Junius and Tremellius), do not so forcibly affect the memory. Young persons are not indeed capable of arranging such an Index with the requisite precision: they ought, on that account, to be assisted by a Master, at least in a few chapters, lest their time and labour should be unsucessfully bestowed. (*f*)

The exercises of Discussion and Examination are better adapted to fix the *Seats* of subjects in the mind, than any other means whatever. Students do not indeed usually appreciate the

important advantages which result from a perfect acquaintance with the Seats, and therefore do not cultivate this branch of study with a correspondent attention; but experience will demonstrate and enforce its claims.

VII. External Circumstances. Such are MSS. editions; versions; the divisions made by chapters, verses, and points; accents; inscriptions; subscriptions; various readings; the Masora; &c.—these may be emphatically denominated *external.* On such points, recourse may be had to the following works:—Walther's "Officina Biblica;" Kortholtus "de variis Scripturæ Sacræ Editionibus;" Scherertzius's "Animadversiones Philologicæ in Codicem Veteris et Novi Testamenti;" Fabricius's "Partitiones Codicis Hebræi;" and Father Richard Simon's "Critica Sacra Veteris et Novi Testamenti."—It is however allowed, that these books contain exceptionable matter; and, among others, this is noticed by Majus, in several Latin Dissertations published at

Frankfort in 1690; and also by Walton in the preface to his Polyglott Bible. Many remarks to this effect may be likewise seen, in the "Critica Sacra" of Pfeiffer.(*g*)

Various things connected with History occur even in texts of Scripture: as the names of places and seasons; genealogies; various kinds of money, weights, and measures; phrases appropriated to peculiar antiquities, rites, laws, privileges, or, to some condition of persons. Whatever, therefore, goes to explain such points, appertains to Historical Reading, Hence, Natural History is, in no small degree, helpful to the biblical student; and on this ground, Franzius composed his "Historia Animalium," and has been followed more at large by Bochart in his "Hierozoicus." The other learned works of the latter merit commendation.(*h*)

It is proper to remark, with regard to Historical reading, that it would be unwise indeed,

to prefer it, as it concerns the subjects which have been considered, to the other branches of Scripture Reading; a position on which we shall speak more fully, in treating of the Order in which the Sacred Volume should be studied. To be immoderately anxious about things merely external, argues a great insensibility of the internal excellencies of the Holy Scriptures. —It should likewise be our concern, to guard against vain-glory, in a business wherein the glory of God should be our only object.

There is also a necessity for the exercise of caution, lest a knowledge of *external* points render us less ardent and lively in reading the Word itself. How many are there who err in this respect, and feed contentedly on the husks, while those heavenly delights which flow from the Volume of Revelation remain untasted and unenjoyed.

Since the *Letter* is examined only for the sake of the *Spirit* of the Sacred Oracles, we should

contemn whatever cannot be reduced to some useful purpose; and never give place to vain, unprofitable curiosity. He who protracts his advancement, by dwelling too long on things of secondary importance, is justly deemed unworthy of the divine wisdom which Scripture inculcates. In this study, our estimate of other books is constantly to be formed, from the degree in which they assist us in attaining the proper object of the Bible itself.

There are some things which, from their peculiar nature, must be referred to following chapters; thus, the Scope and Argument are more accurately considered under Analytical Reading. They could not, however, be excluded from this chapter, because they are to be *historically* known, and appertain to any general comprehension of the things contained in Scripture; and yet they are not so known as in Analytical and Expository reading, where they will require a further investigation.

It is highly prejudicial to young students, to take up, at will, the works of many and various writers; since they want judgment to discriminate, skill to select, as well as practice and experience to read books with profit. During the first years of study, they should confine themselves within the limits prescribed by a Friend or Tutor. They should read little, but read that little well; they should prefer those works whose tendency is to lay a solid foundation, and peruse them in a sedate and attentive manner; never commencing any other book, until the subject of the former be perfectly understood and digested. If these monitions be neglected, they may become sciolists, but never men of learning; sophists, but never truly wise: the mind will be possessed by an intemperate thirst after "knowledge that puffeth up," and filled with unholy indifference for "the wisdom "which cometh from above."

## CHAPTER III.

### OF ANALYTICAL READING.

ANALYTICAL READING of Scripture, is that by which we institute a logical analysis ; and consider the structure, connexion, and order, of entire books and particular texts of the Old and New Testaments : that, being thus resolved into their first principles, they may be understood with the greater facility and precision.

This branch of reading is not prescribed, on the supposition that the Sacred Penmen affected to compose and arrange their subjects, according to the rules of Logic ; for it were absurd to entertain so unworthy an idea of men divinely inspired ; but it is adopted, because Order is so

natural to the things themselves, to reason, and to discourse, that it accompanies language, whether sacred or profane, even when it is not studied ; and tends, in no small degree, to render it perspicuous and easily understood. This is evident in *all* discourse ; for, though it be of the most familiar kind, it will not please an *illiterate* person, unless its parts harmonize, and order be observed. Hence, it is certain, that to observe the order and connexion, is more necessary in interpreting, than in dictating ; because, in the former, they are not immediately obvious to all ; while, as it respects the latter, we have only to follow as nature leads.

That it is highly expedient to obtain an accurate knowledge of Logical Analysis, is evident from the following considerations.

1. As all Helps calculated to expound the Scriptures, reciprocally explain, assist, and confirm each other ; so Analysis has a great effect in determining the Emphasis, Idiom, Literal Sense, Inferences, and Practical Application.

2. Analysis causes the several members, and even words of the Text, to be considered with more accuracy and precision.

3. It affords especial aid to the memory.

4. When any thing is to be, or has been, proved from a text, it lays the whole connexion of the subject open to inspection.

5. It assists in meditation, and in the delivery of a discourse.

6. It developes the grounds on which the Inspired Writers propound their doctrines; which is a point of much importance.

7. It conduces, in no small degree, to the decision of controversies.

Logical Reading is employed either on whole Books, or on particular Texts. The resolution of particular Texts, however, presupposes an acquaintance with the structure of whole Books.

Indeed, they who begin with *texts*, are generally deficient, as they are not prepared for that branch of Analysis.

In Logical Reading, the Books of Scripture must evidently be considered in different views.

First, the *Doctrinal* books are to be referred hither; such are the Epistles in the New Testament. A distinction is to be made between these, the *Historical* and *Prophetic* books, and the *Psalms:* and they also must be distinguished from each other.

The Doctrinal books are either of *one*, or of *various* Argument. If they be of the latter kind, the different Arguments must be separated, and each of them analyzed apart. Thus, the first Epistle to the Corinthians treats of the following particulars.

1. The inconsiderate Zeal of that church; under the influence of which, one person preferred Paul; and another, Apollos: to Chap. 4. inclusive.

2. The Incest that had been committed among them : Chap. 5

3. Their Law-suits : Chap. 6.

4. Their Fornication : Chap. 6.

5. Of Marriage and Divorce : Chap. 7.

6. Of Things offered to Idols: Chapters 8, 9, 10.

7. Of the External Deportment of Christians, in the public Congregation : Chap 11.

8. Of the Abuse of the sacrament of the Lord's Supper : Chap. 11.

9. Of Spiritual Gifts ; and the Harmony subsisting between such gifts in certain particulars : Chap. 12.

10. Of Christian Love : Chap. 13.

11. Of the Manner of conducting Holy Assemblies ; and of prophesying therein : Chap. 14.

12. Of the Resurrection : Chap. 15.

13. Of Alms, &c. Chap. 16.

If they consist of *one* Argument, the following rules must be observed.

1. By frequent reading, the Scope should be well ascertained and understood.

2. All Conclusions affecting the Principal Scope and General Argument of the whole book, must be sedulously compared with the Scope.

3. The Middle Terms must be thoroughly weighed, and compared with all the subordinate Conclusions.

It may however prove sufficient to give us a right understanding of the structure of a book, if we duly notice the Scope of the whole, the Conclusions accommodated to the Scope, and the Middle Terms prepared to produce these Conclusions; all arranged in their proper order. That this may more effectually be accomplished,

it will be necessary to observe the subsequent remarks.

1. The greater number of the books in question are *polemical;* whence, if the Opposite Proposition be examined, it will afford material service in ascertaining the Scope, and in distinguishing it from that of other books. This is evidently the case in the Epistle to the Galatians. (*a*)

2. Most of the epistles are divided into four parts: that is, contain two *principal* parts; of which the former is doctrinal; and the latter, hortatory or practical, and, as it were, applicatory, (as may be seen in Romans, Galatians, Ephesians, and Colossians): and two *secondary* parts, the Exordium and the Conclusion. If the Analysis of the Doctrinal part be properly instituted, little difficulty will attend the others. (*b*)

3. Several books treat of the same, or, at

least, of a kindred Argument; and some analytical aid may be drawn from this affinity. Thus, the Epistles to the Romans and Galatians both treat of Justification; and the Epistles addressed to the Ephesians, Philippians, and Colossians, touch likewise on the same subject.

The Historical Books are attended with less difficulty, because the order, in an historical narration, cannot but be obvious. The *different* histories which they contain, should however be accurately separated; and, then, considered according to antecedents and consequents. We shall find it of assistance here, if we begin to read, not by chapters, but, as was before recommended, by distinct subjects.

The Prophetical Books are very similar in nature to the Historical Books, and borrow light from them. This was also Luther's opinion: Præf. in Jes. The Prophetical Books refer to the future; as the Historical, to the past.

The Psalms must be analyzed *separately*; and, being short, they will be solved with more ease than whole books: especially if we be careful not to infringe, by any refined logical subtilities, on the Prophetic Spirit, the Affections of the Writer, and the Scope of God the Holy Ghost. When Analysis has in it any thing forced, it must necessarily be defective. A warm and glowing emotion will frequently overstep the limits of natural, or, rather, of *accustomed* order; nor can it reasonably be confined within them. See Gen. xlviii. 14. We do best, when we seek the Order in the Subject; and not the Subject, in an Order which we may have ill conceived.

In analyzing a Doctrinal *Text*, the following rules must be attended to.

1. The Text should be referred to the Proper Argument and General Scope of the whole book; for various things belong to various scopes.

2. We must examine whether the Text have not a nearer connexion with some subordinate Scope; and, consequently, a mediate rather than immediate, reference to the Scope of the whole Book.

3. It is proper to inquire, whether the Text refer to the General Scope, as *a Conclusion*, as a *Middle Term*, or as a *Perfect Syllogism:* and, also, whether the Argument go to *prove*, to *explain*, or to *illustrate;* all which, it will not be difficult to ascertain, when we are thoroughly acquainted with the argument and structure of the whole Book or Section.(*c*)

4. The Proposition contained in the Text, must next be formed and examined; and this, not in different or more simple language (which belongs to Exposition), but in the very words of the Text.

5. The Subject and Predicate of the proposition must be considered (*d*)

6. The casual matter which may attach to the Subject and Predicate must be separated; and it should be ascertained, what part of it belongs to the former, and what to the latter; as well as what relation they bear to each other.

7. If there be several Doctrines enumerated in one Text, they must be examined separately; and, afterwards, the *order* in which they connect should be ascertained; a point to which the Inspired Writers are usually very attentive.

In order that the mode of instituting an Analysis of any entire doctrinal Book may be rendered evident to all, we propose the following rules, in addition to those which have been already given:

I. Read, re-read, and repeat the whole Epistle (for here I allude more particularly to the Epistles), from beginning to end, in the original Greek; and, if possible, in an ancient copy, where the text is not divided into verses. Read

it, as you would an epistle from a friend, three or four times over without interruption, until you fully apprehend the meaning, and the subject of the whole letter become clear. In fact, it should be perused, as it may be supposed, the Epistles which Paul addressed to the Corinthians were perused by them—frequently; not with many interruptions; not by chapters; but the whole read, at once, and until they perfectly understood the Apostle's mind.—Much perplexity has certainly arisen from the manner in which the generality of persons read the Scriptures. They mangle and dismember a text; and consider that separately, which should always be connected with antecedents and consequents. On this account, we again recommend the advice given by Franzius, to read without observing the arbitrary divisions of chapter and verse.

II. From this perusal, re-perusal, and repetition of the Epistle, the student must take care to derive a right knowledge of the Scope which

the Apostle had in writing it, and thus obtain an acquaintance with the General Argument of the Epistle.

In order to succeed in this effectually, let the subsequent precautions be attended to.

1. Remark the Words by which the Apostle himself declares his object and scope; which he frequently does in express terms.

2. Remark the Historical Incidents noticed in the Text; from which some judgment may be formed of the state of the controversy, as well as of the circumstances of the church or person to whom the Epistle is addressed.

3. When reference can be made to the "Acts of the Apostles," examine that book, and collate it with the text; inasmuch as it throws light on all the Epistles.

4. Weigh *every word* attentively (not how-

ever spending much time over minute words); and consider whether it contain any thing which may lead to a more accurate judgment of the scope and argument of the whole Epistle. No one can easily be so dull of apprehension, as not to attain, by this means, the object he should have in view.

III. When all this has been done, the student should resume the Epistle, and sedulously weigh the Conclusions interspersed through it. These are best ascertained by means of the particles, αν αρα διο, &c. *wherefore*, *therefore*, &c. (*e*)

With respect to these Conclusions—

1. Gain some knowledge of their meaning.

2. Compare them together, in order to determine in what they agree, and in what they differ.

3. Compare them with the Scope and Argument of the whole Epistle; both which, it is supposed, are become familiar to the student.

4. Distinguish those which contain the Entire Scope of the whole Epistle, immediately in themselves; and those which are referred to it mediately; that is, are as Middle Terms to the Principal Conclusion. According to the accuracy with which the Conclusions are understood, and the precision with which they are distinguished, will the entrance to Logical Analysis become more or less easy and certain. For what is it to institute a Logical Analysis, but to search out the truth contained in any Proposition or Conclusion, and the Middle Terms by which that truth is demonstrated?

IV. The Conclusions being thus examined, the student should resume the Epistle, and ascertain the Middle Terms, or reasons on which these Conclusions are founded, whether they precede, or follow them. In a Logical Analysis, it is proper to notice that which *proves;* and to separate what is *explanatory*, from that which is *illustrative.*

V. Having thus thoroughly examined the Epistle, its component parts will become very

perceptible. If there be an Exordium and Conclusion, a separation must take place between them, and each must be considered by itself. Should they prove to be twofold, partly Doctrinal, and partly Practical, each branch must likewise be examined apart.

Since, however, this species of Reading is, properly speaking, confined to the *Letter* of the Word, let us guard against supposing that we are "mighty in the Scriptures," if we be more solicitous to analyze a text, than concerned about understanding and applying it. In the exercise of refined subtilities, and the solution of difficult passages, we may lose sight of holy Christian simplicity, and sacrifice the edification of ourselves and others: for when the rays of Truth are divided, they cannot act with so much life and power, as when its energies are collected together. May the reader learn not to abuse this branch of Scripture Exposition; and, in the sober use of it, may he realize its excellencies!

# PART II.

## OF READING, AS IT RESPECTS THE *SPIRIT* OF THE SCRIPTURES.

### CHAPTER I.

### OF EXPOSITORY READING.

EXPOSITORY READING of the Scriptures has reference to the Literal Sense purposed by the Holy Spirit; and its object is to develope and expound it.

We say "Literal Sense," in order to distinguish it from *the sense of the Letter*, as conveyed by words in their proper and native signification: the consideration of which belongs

to Grammatical Reading. Thus, in that portion of Holy Writ,—"Thou shalt not kill," the sense of the Letter is, that we should not lay violent hands on any person, and deprive him of life: to elicit which, appertains to Grammatical Reading.

We added, "purposed by the Holy Spirit;" for it is the Literal Sense of Scripture which the Spirit purposes, directly or indirectly, to declare. Thus our Saviour shows the Literal Sense of the fifth commandment, Matt. v. 21, 22, &c. and teaches us, that it is possible to break this commandment in lip, in life, in gesture. On this subject, the reader may consult Chemnitz (Loci Theologici), who gives twelve admirable rules for ascertaining the Literal Sense purposed by the Holy Spirit, in the Decalogue.

It is a universal axiom, that—One Word or Sentence having respect to one and the same subject has but one Literal Sense formally pur-

posed. To discover this one and true meaning of the Holy Spirit in the Scriptures, is therefore the design of Expository Reading.

In treating of the Literal Sense, we must distinguish it from that which, by means of natural judgment or genuine helps to exposition, may be comprehended by the unregenerate;—by those who are destitute of the Spirit's light. Were the rules proposed by Chemnitz for expounding the Decalogue (or rather, derived by him from a collation of the Scriptures), rightly understood by an unrenewed man, even he would be fully satisfied that they ascertained the proper and genuine meaning of the commandments. This apprehension of the Literal Sense, ought then to be carefully distinguished from that sense which no one can apprehend, unless divinely illuminated by the Spirit who speaks in the Scriptures. The natural man has not, it is evident, any perception of the things of the Spirit of God; and Christ has declared, that "the World cannot receive the Spirit of

Truth." St. Paul also observes, that "spiritual things are spiritually discerned;" that is, although the natural man, (a man destitute of the Spirit), may speak diffusely, on the Literal Meaning of the fifth commandment, and may utter truths that are weighty, and consonant to the mind of the Holy Ghost; yet he does not spiritually *discern* what he himself advances; he does not properly conceive of that genuine love to our neighbour flowing from faith, which is enjoined in the commandment instanced; nor of that spiritual death which they must inherit who foster malice against another. None can know this but by experience: a truth which, when duly considered, removes much doubt and perplexity.

We observed further—"to develope and expound:" for the business of the expositor is twofold; namely, to understand aright himself, and to explain the true meaning clearly to others. The former should be the main object; the latter partly follows of itself, and partly de-

rives efficiency from method, advice, practice, and experience.

The primary requisite for Expository Reading, is an acquaintance with the branches considered in PART I. which go to explain the Letter of Scripture, and prepare the way for sound exposition: for Expository Reading is understood to be that which respects the *internal evidence* (αυτοπιστια) of the Hebrew and Greek text, and which aims at the fuller conviction both of ourselves and others.

Hence, it supposes that *simple* reading of the Word which every Christian should practise, though he be a stranger to the Original Scriptures; and which the first Christians used, when they read the Epistles addressed to them. As a friend declares his will by letter to his friend, who ascertains and executes that will without any laboured interpretations; so, and with just such plainness, does the Almighty declare his will to us in his Word; and thus

did the Apostles convey their injunctions to the primitive Christians, in their Epistles; by which the latter regulated their conduct, contented with the simple and obvious meaning, and unsolicitous about the learned and prolix expositions of commentators.

Further, it is requisite that the mind aspire not only after a theoretical and historical, but after a practical and spiritual knowledge; lest the Scriptures be read, as the works of Aristotle would be; in perusing which, we are satisfied with ascertaining the meaning through the medium of natural reason.

It now remains, to supply HELPS, partly INTERNAL and partly EXTERNAL, for the purpose of ascertaining and expounding the Literal Sense. Those of the former character merit the name of *true* and *genuine* expository helps, introducing us to an acquaintance with those things which relate to faith and eternal life: for it must be remembered and constantly enforced, that

Scripture is its own interpreter, and, therefore, that expository helps are to be drawn from its own pages. With respect to External Helps indeed, they either are confined to external circumstances, as Rites, Antiquities, &c.; or they are themselves derived from Scripture, or Internal Helps. Hence, we should proceed from Helps Internal to HelpsExternal; for they who resort immediately to the latter, and neglect those Helps which repose, as it were, in the bosom of Holy Writ, will apply their exertions and their time to no useful purpose, and thus pay the forfeit of such idleness and indiscretion.

Internal Helps are *General*, *Special*, and *Particular*.

I. General Helps are those to be used in expounding *all* texts of Scripture. They are the following.

1. A Consideration of the *Scope;* and in order that this Help may be rightly applied, the subsequent directions must be observed.

The whole Context, and sometimes the whole Book, must be studiously perused, before we attempt an accurate examination of any particular text. This was a constant practice with that able expositor, Wolffgang Franzius. See the preface to his treatise " de Interpretatione Scripturæ Sacræ."

When the Scope of a whole Book, or even of any particular Section, is given by the Sacred Writer *in express words*, it should be carefully remarked. Thus St. John's Gospel, xx. 31.— " These are written, that ye might believe that " Jesus is theChrist, the Son of God ; and that, " believing, ye might have life through his " name." Thus, 2 Peter, iii. 1.—" This se- " cond epistle, beloved, I now write unto you ; " in which I stir up your pure minds by way of " remembrance ; that ye may be mindful of the " words which were spoken before by the holy " prophets, and of the commandment of us the " apostles of the Lord and Saviour." Danhaucrus (Herm. Sac. p. 358.) judiciously observes,

that the TITLE sometimes suggests the Scope. Thus, the beginning of the book of Proverbs:—
"The proverbs of Solomon, the son of David,
"king of Israel; to know wisdom and instruc-
"tion; to perceive the words of understanding;
"to receive the instruction of wisdom, justice,
"judgment, and equity; to give subtility to the
"simple; to the young man, knowledge and
"discretion."

When Inferences are properly examined and compared together, they greatly assist in ascertaining the Scope. Indeed, they either evolve it, or confirm it when developed, by some very decisive expressions of the writer, or by concurrent circumstances.

The General Scope of the whole section or book, must be gathered from the whole context. In doing this, it will be useful to examine whether the text contain any account of the reasons which occasioned the book or section to be written.

A Special Scope is likewise to be sought, when there is a Middle Term in the text, referring to a Conclusion that is subordinate to the proposition and principal argument of the whole book.

The Consideration of the Scope must not be laid aside, in the following more exact examination of the text itself: for if we wander from the Scope, we mar all. Vide the preceding Chapter, p. 63.

Much loss of time would be prevented at this juncture, if a friend, accustomed to exposition, were briefly to explain and demonstrate the Scope of every book; which is a point of eminent utility.

2. A Consideration of *Antecedents*; of the *Matter (ingredientia);* and of *Consequents.* By the Matter, we mean the words of the particular text under examination; with which, unless Antecedents and Consequents be care-

fully collated, they cannot be fully understood. By Antecedents and Consequents, we mean those words which pertain to the same subject, in the same context. Hence, if a book consist of but one subject or argument, the whole of it must be referred to antecedents and consequents: but, if it be composed of various arguments, only those parts are to be so accommodated, which belong to one and the same argument. Thus, if 1 Cor. x. 16. be the subject of inquiry, the Antecedents and Consequents are chap. 8, 9, and 10; without an accurate collation of which, we can form no solid judgment of the text in question. Franzius, in the preface to his book, "de Interpretatione Scripturæ Sacræ," earnestly recommends and explains this branch of Exposition, and illustrates his remarks with examples from Holy Writ. See also Danhauerus "Herm. Sac." p. 360, &c.

3. A *Collation* of the passage under consideration with other Parallel passages.

A Parallelism is either *real* or *verbal.*

A *verbal* Parallelism is to be sought, when the words are attended with any obscurity, emphasis, impropriety, or ambiguity. To this belongs the use of Verbal Concordances, as those of H. Stephens and Schmidius in Greek; that of Buxtorf in Hebrew; and that of Noldius, which relates to Hebrew Particles. (*a*)

A *real* Parallelism properly appertains to Expository Reading, and, in this, some aid may be derived from Real Concordances. But, as was remarked, Chap. II. Page 46, it is better to form Concordances ourselves, by the frequent and assiduous perusal of the Scripture; and diligently to commit the Seats of subjects to memory.

A Parallelism is either *adequate* or *inadequate: adequate,* when it affects the whole subject proposed in the text; *inadequate,* when it affects it only in part. In Expository Reading, the former is to be decidedly preferred; but the

latter, nevertheless, merits some attention, since a paraphrase furnished with such parallelisms is not without merit:—but on this point, we are to speak more fully hereafter. In the year 1682, John Canne published an English Bible, with parallel passages annexed to the text in a continued series, for the purpose of shewing that Scripture is the best interpreter of itself. It would be well, if this were added to all our bibles; and it might be also much enlarged and improved. (*b*)

A Parallelism may be sought in those parts which flow from the text by way of consequence; but this rather appertains to Inferential Reading and Practical Application.

4. The *Analogy* of *Faith*. This expository help coincides with that last noticed. They, however, differ from each other, first, in extent; Verbal Parallelism not belonging to this expository help; and, secondly, in their mode of comprehending; for in the former we look for nothing but an Exposition of a particular pas-

sage, but in the latter we regard the agreement and universal harmony of the Divine Oracles. This help may, however, be very properly viewed as subordinate to the preceding; though, deeming it of high import to use it skilfully, we have assigned a separate consideration to it.

In the exercise of this help, the student is called to guard against entertaining a false idea of the Analogy of Faith. It is a false idea, when, from a wrong interpretation of Scripture, or from tradition, we imbibe a number of human opinions; and, receiving these as the genuine doctrine of faith, endeavour to interpret Scripture agreeably to them. On this principle, the Romish Church has an Analogy of Faith; of which, this is the foundation.—"I believe what the Church believes." Here a circumlocution becomes necessary: "How do you prove that this is the sense of Scripture?"—"Because the Church believes it." "Why does the Church believe it?"—"Because the Scripture asserts it." This will be more evident, if we advert to

the whole system of Popery, as it is developed, by Puffendorf, in the Appendix of his "Introductio in Historiam," and by Ferrarius in his "Euclides Catholicus." See also Kortholt's treatise "de Canone Scripturæ Sacræ."

On such grounds as these, indeed, *every* sect may have its Analogy of Faith; all its doctrines terminating in some assumed position, so that its partizans may not contradict themselves. When persons of this description meet with passages of Scripture that they cannot readily explain, consistently with their hypothesis, they strive to solve the difficulty by that Analogy of Faith, which they have themselves invented. But, allowing that all their assumptions were founded in truth, it is by no means consonant with the principles of Divinity, to interpret Scripture by the hypothesis of a Church; because the Sacred Records are the proper mediums of ascertaining theological truth.

We ought, on the other hand, to be solicitous

that we form a true and genuine idea of the Analogy of Faith. "This Analogy," says Danhawer, "is explanatory of the harmony and per-"fect consistency of the Divine Oracles; and "it is founded on the universal agreement of "the Inspired Writers—*the mouth of all the* "*Prophets.*" See Danhawer, who speaks largely on this point; and compare with his, the brief, but clear and perspicuous observations made by Pfeiffer, "Herm. Sac." p. 168, &c.(c)

5. A Consideration of the *Affections.* When this help is neglected, the Expositor of Scripture must necessarily err. This is abundantly shown by Luther, in various parts of his works; by Wolffgang Franzius in his treatise "de Interpretatione Scripturæ Sacræ," who expounds it by a portion of Holy Writ; and by Flacius, Danhauerus, &c. Daily experience likewise evinces, that familiar discourse derives much of its energy and perspicuity from the Affections of the speakers; and that the same words, pro-

nounced under the influence of different emotions, convey very different meanings. This valuable help requires a separate consideration; for which, see the Treatise on the Affections appended to this work.

6. A Consideration of the *Order* observed by the Sacred Penmen in proposing their Subjects. When this help is judiciously exercised, it opens the way to a deep acquaintance with the meaning of an author; when it is neglected, many things necessarily remain obscure and ambiguous. By duly adverting to it, how fully intelligible do the following passages become; 2 Pet. i. 5, 6, 7. Rom. v. 1, 2, 3, 4, 5, &c. This help indeed merits particular attention; though it is seldom obvious to those who are destitute of *experience* in divine things.

7. A Consideration of *Circumstances*;—Who? What? Where? By what means? Why? How? When? This help may act as a supplement to the others; for, when any thing is

neglected that tends to explain and confirm the literal meaning, such *Circumstances* carefully examined, will disclose it. It is, however, better to make use of this help in *applying* all the others. See Danhauerus " Hermen. Sac." p. 358.

II. Special Helps to Exposition, are *Rules* formed by those who have made Scripture their study, for the purpose of assisting in the interpretation of particular texts, or in the exposition of particular books. Hence, they are of two kinds: such as are used in any part of Scripture indifferently; and such as are applied to a certain description of writers, or to the expounding of their peculiar subjects and texts; which latter we may term Particular Helps.

Rules of this kind may be learned by practice in reading the Scriptures; but the labours of others will also prove useful. " Rules formed " by others," says Danhauerus (" Herm. Sac." p. 390) " are not to be neglected. They are like " the counsels of a courier who has finished a

"journey which we are about to commence; "and the tendency of whose instructions is to "render the path of those who follow less ha- "zardous and difficult." Flacius has given us, in the second part of his "Clavis Scripturæ," a collection of rules, composed of such as he had himself remarked to be highly useful in the study of the Scripture; and of others, which he had gleaned from the writings of the Fathers. Danhauerus in his "Herm. Sac." proposes the following.

I. The most simple is the most genuine meaning.

II. The literal is preferable to the figurative sense.

III. The Scriptures are to be taken in their widest signification, when they are not limited by the Holy Spirit; especially in the descriptions that are given of the gracious blessings of the Gospel.

IV. A less portion of Holy Writ must be interpreted agreeably to a larger; and one single

passage is not to be explained in contrariety to many others, but consistently with them.

V. The Scriptures sometimes denominate an action or thing from the object to which it finally refers.

VI. The Sacred Writings sometimes affirm, that a thing which did not succeed, was never done.

VII. The Scripture often accommodates its language, not so much to facts as they exist, as to the opinions of men respecting them.

VIII. What is said of Christ in the Inspired Volume, is sometimes understood of Him alone, as the Head of the Church; sometimes of the Body only, which is the Church; and sometimes of both the Head and the Body.

IX. When a word which had preceded, is repeated in connexion with a conditional, or some similar particle, it, in the latter instance, imports an Intention; so that what, in the first place, is said to be done, is, in the second, said to have

been done resolutely, on full consideration. Thus—" What I have written, I have written." John xix. 22.

X. The name " Children" is not always indicative of a certain age ; but is, sometimes an expression of love and tenderness. See John's Epistles.

XI. An action begun, or about to be begun, is sometimes said to be finished.

XII. A thing is often attributed to one who formerly was a remarkable example of any action. See Jude 11. (*d*)

Glassius has likewise furnished Rules of this kind (" Philologia Sacra," Book 2), and there are many interspersed in the Commentaries of Geierus, Schmidius, &c. and in the writings of the Rabbins. It is, however, an easy matter, to draw up rules according to some assumed hypothesis ; and, therefore, 1. Their *authority* should be examined, and 2. They must always be applied with caution.(*e*)

III. PARTICULAR Helps are those Rules which have been made for the purpose of interpreting *particular writers and books.* Glassius, Flacius, and others, have drawn up some which are applicable to Allegories, Types, Parables, &c. They likewise have some profitable thoughts, in reference to the writings of Paul, John, &c. Danhauerus, in his "Hermeneutica Sacra," presents us with several Canons for the elucidation of the Prophets, Psalms, Types, Parable, and Laws: and it has been already observed, that Chemnitz has furnished others explanatory of the Decalogue. On such principles, Rules might be formed for the Lord's Prayer, &c.

Having considered INTERNAL Helps according to the classification of *General, Special,* and *Particular,* we proceed to offer some remarks on Helps External.

EXTERNAL Helps are those which may be subordinately used, in more clearly ascertaining

and expounding the sense of Scripture; though it is to be observed, that, in all things pertaining to eternal salvation, the Scriptures sufficiently explain themselves.

External Helps are for the purpose of throwing light on certain abstruse passages, and on their literal sense: as Antiquities; the Rites and Customs of the ancients (things frequently alluded to in the Inspired Writings); Geography, Chronology, Natural History, &c.; which, through the goodness of God, have been respectively treated, by men mighty in the Scriptures, in order to their elucidation.(*f*)

In the use of these Helps, both deficiency and excess are blameable. They who can admire nothing but their own meditations, and know not how to make Externals subservient to the edification of themselves and others, do most certainly commit the former error; while those who depend on the authority of expositors alone, and receive, as infallible, whatever pleases the

learned, commit the latter fault, and infringe on the privileges of the Christian, the gifts of the Spirit, and the full assurance (πληροφορια) of faith. They are most secure who take the middle path; who neither rely on their own wisdom, nor are fascinated by the authority of others; but learn happily to conjoin Internal with External Helps.

Internal Helps must be decidedly preferred to those which are External. Indeed, the latter are rather to be used in authorising and confirming the sense when it is discovered; or in determining it when, after all Internal Helps have been exhausted, it remains doubtful. Hence, they who labour through vast Commentaries, or devote their time to the purposes of forming selections, and digesting them into common places, will make but small advancement; and cannot reasonably expect to attain to an accurate and sound talent for interpreting Scripture. To write a Comment is one thing; but to develope the sense of the Sacred Volume is another.

Commentators are generally diffuse on critical, polemical and common-place subjects ; and seldom examine very minutely into the spiritual sense of Scripture. We must therefore be careful to select such Commentaries as are most agreeable to the object we have in view ; and especially such as evince the illumination of that Spirit who speaks in the Sacred Oracles. This is essential ; for if we cannot understand the Scriptures, without the aid of the divine Spirit who dictated them ; is it possible to derive assistance from a Commentator who has presumed to judge of spiritual things, while he himself is carnal?(*g*)

Some valuable remarks on this subject, by Melancthon, deserve to be noticed here : the reader may see them in his treatise " de Origine et Auctoritate Verbi."—" The gift of interpretation indeed, belongs not to the ungodly, but is with that assembly which is governed and sanctified by the Holy Spirit; for St. Paul says—' Let the prophets speak two or three, and let

the other judge; however, if any thing be revealed to another that sitteth by, let the first hold his peace.' Interpretation then is a revelation made by the Holy Spirit, and since the ungodly are the organs of Satan, it cannot be made in them. Hence, how much soever some men may excel in learning and polity, the interpretation of Scripture appertains not to them, but to the regenerate; because the natural man receiveth not the things of the Spirit of God, which are spiritually discerned." 1 Cor. ii.

Immediately antecedent to this remark, Melancthon has another: "When the ordinary succession and government of the Church were enjoyed by blasphemous, idolatrous, and ungodly men, God raised up Prophets and others, who were not in the order of succession, to reprove the sins of the high and inferior priests. This is evident, as it respects the prophets Elijah, Elisha, Isaiah, and Amos; whom the Lord endued with the gift of interpretation, at a period when the priests were enemies to the

Truth. So, in the time of Christ, the gift of Interpretation was not possessed by Annas, Caiaphas, the Scribes, and the Pharisees, though they were the heads of the visible Church, and considered themselves to be the only true Church and people of God. The gift was, at that time, confined to the Church and assembly of Zacharias, Elizabeth, the Baptist, the Shepherds, Simeon, Anna, the Apostles, &c., who were all conspicuous for their purity, and the light of heavenly instruction. It therefore becomes our duty not to listen to those who, for the sake of wealth and honours, assume the right of interpretation, without being themselves influenced by the knowledge and fear of that God, who, as the sole Author, is the sole Interpreter of Scripture; and who, by his Spirit, imparts the gift to those only who are pious, renewed, and lovers of the Word."

Caution is requisite in another respect; namely, lest we accumulate External things

without measure; for the perusal of Scripture is too easily neglected, when we are searching after many and various External helps. We may safely assure those who read the word with devotion and simplicity, that they will derive more light and profit from such a practice, and from connecting meditation with it (in the manner so exquisitely described by David, Psal. i.), than can ever be acquired from drudging through an infinite variety of unimportant minutiæ. They who search the Scriptures for the edification of themselves and others, and not for the sake of vanity, or to please men, will learn, from what has been advanced, to avoid the abuse of *External* things, and to build their knowledge of divine truth, on foundations firm and immoveable.

It is proper to observe that many things "hard to be understood," which will occur in Expository Reading, may be passed over until a greater proficiency has been made in spiritual wisdom. They who observe no medium,

but seek to know every thing at once, are urged by this insatiable and irrational itch for knowledge, among a crowd of Commentators, and there they remain. They inconsiderately perplex their minds; add to the difficulties with which the pursuit of knowledge is attended; and, after all, remain ignorant of the "truth which is after godliness." In Expository Reading, every one must consider his own strength. A skilful architect first lays the foundation; but he does not immediately superadd the roof; and that student will ever make the most progress who, rising from less to greater points, and from the more easy to the more difficult, moves on in regular and happy gradation.

When the Literal Sense is ascertained, some give it 1. In a succinct Paraphrase; others, 2. In a prolix Exposition.

1. A PARAPHRASE may be either *Historical* or *Textual*. The former pursues the argument of a book historically, and aims at giving the

sense and meaning of the Writer in perspicuous language; the latter assumes the Person of the Writer, accompanies the text at the bottom of the page, and gives all phrases and expressions, in words that are simple and obvious.

In order to render a Textual Paraphrase just, five things are requisite.

1. The Literal Sense must be fully known.

2. All Propositions that are contained in the text, whether they be expressed or implied, must be explicitly and separately considered; lest any thing in the text should be neglected.

3. Instead of the more obscure, emphatic, and ambiguous words, contained in the propositions formed from the text, others should be substituted of a definite and obvious signification. The Emphasis may also be more fully shown.

4. Those which admit of it, may be expressed in the clearer words of Scripture itself; this alone is always equivalent to copious Annotations.

5. These Propositions thus explained, must be connected together, by means of copulative, causal, and conclusive particles, as the context may happen to require.

II. The prolix Exposition of the text chiefly respects the Analysis of it, and unites Logical with Expository Reading. If therefore we institute these Readings aright, we shall have no cause to complain either of the order, or of the matter. We ought however to be tenacious of the *natural* order, unless there be good grounds for deviation.

## CHAPTER II.

### OF DOCTRINAL READING.

DOCTRINAL READING is that by which we so apprehend the truths contained in Scripture, as to derive thence a just and saving acquaintance with the nature and will of God.

It supposes in the person who institutes it, the subsequent requisites.

1. A Knowledge of Exposition; for without Exposition, Divinity rests on an uncertain foundation, since no proposition can otherwise be resolved into its first principles.

2. The Faculty of judging of the Scope, and of theological doctrines *spiritually* (1 Cor. ii.

15) ; and not *naturally*, as the dogmas of Aristotle would be considered. Hence, this Reading, to be instituted in a consistent and profitable manner, requires that the reader be spiritual. Augustine remarks with the greatest truth, that, " in the Scriptures, our eyes see with more or less clearness, according as we die more or less to this present world ; and, on the contrary, in proportion as we live to this world, we do not discern spiritual things." See Book II. C. 7. " de Doctrinâ Christianâ."(*a*)

3. A Disposition to reduce the Doctrines of Scripture to practice : for the Saviour says— " If any man will do the will of Him (that sent me), he shall know of the doctrine, whether it be of God, or whether I speak of myself." John vii. 17.

4. A high Esteem for divine Truth, as that which is to be defended against assaults by the (το γεγραπται) the " thus it is written ;"—to be sought in its proper Seat, if not with anxious

care, yet certainly with the greatest assiduity;—and to be confirmed by sound argument, and canvassed with deep attention, in order that its purity may be protected against every innovation. Unless, therefore, we reduce the precepts of Scripture to practice, mere intellect will, in these respects, avail nothing.

These things being premised, we observe, that, in order to a right institution of Doctrinal Reading, the particulars following must be attended to.

1. The Argument of the whole Book and its General Scope (on which every thing else depends) should be duly weighed.

2. The Principal Doctrine of the whole Argument, is to be accurately *formed* in the words of the Sacred Writers.

3. The Special Doctrines must be pointed out, and the mode in which they arise out of the Principal Doctrine.

4. The Doctrines *expressed* must be distinguished from those which are *implied :* the former are to be particularly noted ; and the latter are to be confirmed from passages where they are *expressed.*

5. The Law and the Gospel should be rightly distinguished, and the things appertaining to each, accurately separated ; because they constitute the principal classes of theological doctrines.

In order to illustrate these points by example, let us advert to St. Paul's Epistle to the Ephesians. Here we have—

1. The General Scope of the apostle ; namely, to conciliate the minds of Jewish and Gentile converts, and to confirm both in the purity of the faith in Christ Jesus, as well as in holiness of life.

2. The Principal Doctrines : see Chap. ii. 11, 12, 13 ; and also 19, 20 ; and Chap. iii. 6.

3. The Special Doctrines; which are the six following. 1. God constituted the Jews his own people, promised them Christ, and eternal life in Him. 2. The Jews possess this prerogative, that they *first* hoped in Christ. 3. The salvation of the Gentiles flows from mercy, through the grace of Jesus Christ. 4. Our salvation depends not on the righteousness of works; but, on mere grace. 5. The way of salvation, as it respects both Jews and Gentiles, is the same. 6. None, but those who are justified, can perform good works.

4. The Doctrine Implied; thus (Chap. ii. 12), the state of the Gentiles, antecedent to their conversion to Christ, was a state of condemnation. This is *Expressed*, Rom. Chap. i.

5. The Law contains things to be done; the Gospel, things to be believed: the entire foundation of this epistle is therefore evangelical. However throughout the whole of it, the general Application relates to the Law, so far as it

is observed by believers.—See also the Analysis of the Epistle to the Ephesians appended to this work.

The Doctrinal Books, such as the Epistles of the New Testament, should especially be perused, because they peculiarly abound in *Expressed* Doctrines; and because the Doctrines are ascertained with ease in these parts of Holy Writ.

The consideration of the abstruser Doctrines may be deferred, until the student have made greater advances in the knowledge of fundamental truth. Those which are most essential to salvation and to a full assurance (πληροφορια) of faith, should be first learned by a living and practical acquaintance with them; and, then, the transition to Doctrines more profound, but less essential, will become pleasant and easy.

When Doctrines are well known, they may be digested into a certain order, which must ne-

vertheless comport with the subject, and the intention of the Holy Spirit. All of them may be referred to God, to man, or to Christ the Mediator between both.

Since JESUS is the very *Soul* of Scripture, and the Way by which we have access to the Father, he who, in Doctrinal Reading, does not fix his eyes on Him, must read in vain. Truth and Life are attainable only through this *Way*. To know Christ and the Doctrines concerning Christ, only in theory, is not the Soul of Scripture; it is faith in him, and that imitation of him which flows from faith.—It is, however, to be remarked, that some texts treat expressly of Christ, and inculcate either faith in him, or the imitation of him; some contain prophecies concerning the Saviour, fulfilled, or remaining to be fulfilled; others exhibit a type and figure of Christ; while others are to be referred to him by the Analogy of Faith, which, as to all the articles of faith, is entirely founded on him.

## CHAPTER III.

### OF INFERENTIAL READING.

INFERENTIAL READING has for its object, the deducing of Inferences or Conclusions by legitimate consequence, from texts; when the Literal Sense is explored, and the Truths expressed have been fully examined. These Inferences may be either theoretical and mediately practical; or, they may be immediately practical.

The foundation of this Reading is the perpetual analogy and harmony of things sacred; which is such, that, from one truth rightly known, all others depend, being linked, as it

were, together. He who keeps this in mind, and is versed in the Sacred Oracles, may easily *diffuse himself*, from one word, over the whole Scriptures.

It is essential to a right institution of this Reading, that the mind be endued with a living knowledge and "form (υποτυπωσις) of sound words "in faith and love." It cannot otherwise be prosecuted in a consistent and profitable way, nor can the inexhaustible fulness of the sacred text be else perceived. Experience will, however, suggest every thing necessary to them who prosecute Inferential Reading.

The Sources whence Inferences are drawn are either themselves Inherent in the text;—or External; that is, taken from other parts of Scripture, and collated with that under consideration.

Sources are Inherent, when Inferences are deduced as follows.

1. From the Words, and their Emphasis.

2. From the Structure and Order of the things contained in the text.

3. From the Affections of the Sacred Writer.

Sources are EXTERNAL, when a collation of the text is instituted. 1. With the Scope; 2. With Antecedents and Consequents; and, 3. With Parallel Passages. The consideration of Circumstances—*who? what? where?* does not so much constitute a new Source, as yield a more favourable opportunity of drawing Inferences from other Sources.

If there be different kinds of Inferences, these Sources may be differently applied. Indeed, some Inferences are profitable for doctrine; others, for instruction; others, for reproof; and others, for comfort. Some are useful to confirm faith; others, to elicit love from faith; and others, to nourish hope. Some have respect to piety grounded on faith, hope, and love; others instil holy wisdom; and others inculcate sacred

eloquence. Some are theoretical, and only virtually practical; while others are in themselves formally practical.

Let us cite an example from 2 Tim. i. 8.—"*Be not thou therefore ashamed of the testimony of our Lord nor of me his prisoner; but be thou partaker of the afflictions of the Gospel.*"—Observe here, it is taken for granted, that the Literal Sense of this passage, and the truths expressed in it, are sufficiently obvious to the reader. It is supposed that he is aware of the two-fold proposition which it contains, the one negative, and the other affirmative; that the former has a two-fold object, real and personal; and that, by force of opposition, the latter no less respects this two-fold object than the former.

## *Inferences deduced from the first Inherent Source.*

"Be not thou ashamed."—In times of persecution, Boldness is required in our testimony of

Christ. Again—It is not the least step towards apostasy, when a man is ashamed of the testimony of Christ; for, thus, the Spirit of courage with which believers are endued, is denied.

"The testimony."—Boldness of confession is increased, in no small degree, by the consideration that we are witnesses, and not the first confessors: we having "a cloud of witnesses." Heb. xii. 1.

"Of our Lord."—He who is ashamed of the Gospel, is ashamed of the Lord himself, and completely denies that he is His servant. Again—Since we have a Lord in heaven, we need not fear earthly lords.

"Prisoner."—It is not Christian but diabolical prudence, to pay regard to Christ's members, while they enjoy outward prosperity, and to be ashamed of them in seasons of persecution.

"His."—The bonds and wounds of Christians,

are the bonds and wounds of Christ. Again—A Christian in bonds, is not the servant of man, but of Christ.

"Be thou partaker of the afflictions."—Fellowship in afflictions is consolatory, on account of approaching fellowship in glory; for, in the Gospel, all Christians labour together. Again—He who preaches the Gospel without afflictions, is far removed from the example of the apostle.

"Of the Gospel."—The Gospel proclaims eternal joys in the midst of calamities.

## *Inferences deduced from the second Inherent Source.*

A consideration of the two-fold Proposition tending to the same Scope, evolves the Inference, that He who is ashamed of the testimony of Christ, is desirous of avoiding impending afflictions, though he may endeavour to palliate his fear by the most specious arguments. Again—Apostasy is so much to be deprecated, that we

must not only carefully watch against the fear of afflictions ; but, lest we should apostatize, the mind ought to be constantly prepared to undergo them with alacrity.

From a consideration of the two-fold Object, placed thus—" Be not thou ashamed of the testimony of our Lord, nor of Me his prisoner "—it follows, that he who is ashamed of suffering Christians, is ashamed of the testimony of the Lord himself.

The implied opposition of this object in the word " Gospel," authorizes the Inference, that—He who avoids the afflictions which result from the faithful preaching of the Gospel, is ashamed both of Christ and his holy servants.

*Inferences deduced from the third Inherent Source.*

The hope and confidence which the apostle has in the Gospel is so great, that he not only

stands in no need of consolation himself, though now cast into a prison; but he can even urge others to witness for Christ. Hence we infer, that The Spirit of God inspires believers with such courage and magnanimity, that they rise above the dread of bonds; and, when cast into prison, seek not those external comforts which man can impart, but abound in strong inward consolations, and become a source of encouragement and joy to those who are weak. Again—Paul's love to Christ is so ardent, that he not only bears testimony of him in word, but retains this boldness in circumstances the most adverse. He will be faithful even unto bonds and death; and, in short, he exercises the utmost care, lest his bonds should shake any in their attachment to the Saviour, and in the profession of their faith. Hence arise the subsequent Inferences:

1. Christ must be loved sincerely.

2. Sincerity is evidenced by bearing testimony of Christ.

3. Our testimony of Christ is to be borne, not

only in prosperous times, but likewise in seasons of adversity.

4. We ought not to be confounded or ashamed, if our testimony of Christ be rejected.

5. To be imprisoned for the name of the Saviour, is a glorious evidence that our testimony of him is sincere and constant.

6. We ought not to be deterred from confessing Christ, because others have shrunk from the duty.

7. Love to Jesus should possess such influence over the soul, that, were it to expose us to the severest calamities, and to inevitable death, we should remain unmoved (1 Cor. xv. 58. Col. i. 23.) and even unabashed.

8. Firm faith derives so much strength from love to the Saviour, that it renders us careless of ourselves in seasons of affliction, and only anxious that none be turned aside from the right way. Vide 1 Thess. iii. 1—5.

Again, Paul was actuated by so fervent a desire of fulfilling his apostolic office, in proclaiming the Gospel, that he preached Christ even to bonds : and now that he was imprisoned and enjoyed less liberty of speech, he incited others by his letters, to bear their testimony of Christ without fear. (Compare Chap. ii. Ver. 2.) Hence we deduce the following Inferences.

1. A minister should make use of his utmost exertions in fulfilling his office.

2. A minister who abandons his care for the church when men oppose obstacles and hindrances, does not fulfil his duty.

3. A faithful minister, when restrained by persecution from preaching, casts his eyes on others who do not fear to have fellowship in suffering; or, who seem ready to turn aside; &c.

## *Inferences deduced from the first External Source.*

The text may be accommodated to the General Scope of the whole epistle or book. The General Scope of the epistle to Timothy is as follows. Paul wishing Timothy to come to him, endeavours previously to prepare and fortify his mind against the calamities which, at that period, threatened the church at Ephesus, and especially that at Rome. Here, if we consider the Subject, the following Inferences are deducible.

1. Calamities often happen to Christians suddenly (not however by chance, but in the gracious providence of God).

2. When calamity befals Christians suddenly, it is possible for them to be cast down from their steadfastness.

3. They should therefore be seasonably warned of it, by those experienced Christians who foresee its approach.

4. When thus warned, they are better able to compose their minds, in order to meet the impending calamity.

If we advert to the person of Paul, the following Inferences are deducible.

1. It is right for a minister to call fellow-labourers to his assistance, not only in prosperous times, but also in seasons of adversity.

2. It is, however, incumbent on him not to do this precipitately, but carefully to prepare for the events which seem about to take place.

3. It is also his duty to fortify the mind of the person whom he intends to call.

4. If he should perceive any thing in himself, that is likely to offend the weaker mind of the other whom he purposes to call, or to deter him from affording the necessary assistance, it becomes his part seasonably to anticipate and remove the scruples, which the other may possibly imbibe.

If we advert to the Person of Timothy, we may derive the subsequent Inferences.

1. A minister ought neither to accelerate his departure from his own church, nor defer going to another, through fear of calamities.

2. He ought to fortify his mind against such calamities, in order that he may be "a workman that needeth not to be ashamed." 2 Tim. ii. 15.

3. The danger of others ought not to intimidate him, but render him cautious and prudent; and rather create in his bosom, a like readiness to endure sufferings.

With reference to this Source, we might likewise consider the church at Ephesus from which Timothy was summoned, and that at Rome, to confirm which was the object of his being called; and, thence, deduce many Inferences concerning the dismissal of ministers from a church, and their call to one.

The words of the text may also be *separately* accommodated to the Scope; and, thence, Inferences theoretical and practical will be deduced, in the following manner.

"Be not thou ashamed."—Paul hastened Timothy, but he pre-required of him, boldness. Hence, a minister can promise himself little or no assistance from a fellow-labourer who is not possessed of spiritual boldness; since, through fear of shame and imprisonment, such a one will impede, rather than accelerate the course of the word of God.

"The testimony."—Paul had borne his testimony, and, now that he was a prisoner, he continued to bear it; yet he required the testimony of Timothy. Hence, it is not of small consequence, that the testimony of God's servants be multiplied.

"Of the Lord."—It is a servant of the Lord that summons, but he summons to the

business of the Lord. Hence, we must listen to the voice of the Lord's servants, especially if it concern not human convenience, but the Lord's glory.

" Our."—Paul and Timothy were both the servants of Jesus Christ. Phil. i. 1. Hence, they who have one common Lord, and are engaged in one common service, may mutually stir up each other to seek their Lord's glory; which is to be promoted by unity, &c.

The Special Scope cannot here be sought in antecedents, because the Special Inference is contained in this verse; and, therefore, the antecedent words have reference to the proposition expressed in this verse, as to the Special Scope; just as any middle term is referred to its own conclusion. With respect to consequents, the proposition itself is as a Special Scope; and the things which might be considered here, recur in the following Source.

*Inferences from the second External Source.*

Here we may again institute a *general, special,* and *particular* collation and deduction of Inferences.

If the text form one perfect subject, it may be collated with the antecedents and consequents. The whole epistle is of one subject; and, therefore pertains to antecedents and consequents. Thus, St. Paul's first exhortation is, to undergo afflictions for the cause of Christ. This he endeavours to enforce by very cogent arguments; and he frequently repeats it, with the addition of new arguments, throughout the whole epistle. Hence flow the following Inferences.

1. A subject of great importance is not to be treated indifferently.

2. If danger of apostasy threaten even the established Christian, it should be guarded against with the utmost care.

3. He who is bound to invite another to un-

dergo hardships for the cause of Christ, is also bound to use wisdom, in fortifying him against fear; and diligence in enjoining on him the necessity of enduring such hardships.

A *special* collation may be instituted, by separately collating the entire text with entire verses antecedent and consequent. From an immense number of Inferences that might be deduced, we present the following, which result from a collation with the antecedent verse 7.

1. Before we animate a combatant to engage in the holy war, we should put arms into his hands.

2. Unless the Spirit of God prepare the heart, we vainly attempt to animate by words.

3. A fearful heart is not capable of the testimony of Christ, nor of enduring afflictions for the promotion of the Lord's glory.

*Inferences deduced from Collation with verse* 6.

1. The gift which a minister of a church may have received from God, is to be stirred up, in order not only to teach, but also to suffer.

2. He who permits the laying on of the hands of the presbytery, ought to suffer, if it be the will of Providence, the laying on of the hands of the civil officer.

*Inference, from Collation with verse* 5.

Faith received from ancestors, and steadily preserved, may, when brought to remembrance in a season of persecution, happily prevent apostasy.

*Inference, from Collation with verse* 4.

The godly, though surrounded by calamities, and expecting nothing but affliction, can nevertheless rejoice, and enjoy the most delightful communion with each other.

*Inference, from Collation with verse* 3.

We ought to offer up prayers night and day, in behalf of those who are about to suffer for the testimony of Jesus.

The above Inferences all flow from *Antecedents*, and if we now advert to *Consequents*, we shall find that a similar abundance is deducible from them.

*Inference, from Collation with verse* 9.

When our salvation and the grace of God are called to remembrance, they dispel all fear of temporal affliction.

*Inference, from Collation with verse* 10.

Greater boldness in affliction, should be evidenced under the New Testament dispensation, because Christ has really appeared; and, thus,

confirmed our faith in his passion, resurrection, &c.

A *Particular* Collation is when the several *Words* of the text, as far as they relate to the several Words antecedent and consequent, are collated with them, in order that fresh Inferences may be derived. This Collation cannot very easily be exhausted, because words may be collated together without end.

"Be not thou ashamed"—verse 8. with "a sound mind:"—verse 7.

1. Carnal wisdom is easily put to shame by adverse circumstances.

2. The Spirit of a sound mind so composes the soul, that afflictions do not even produce shame.

"Be not thou ashamed"—with "love:" verse 7.

" There is no fear in love; but perfect love casteth out fear, because fear hath torment: he that feareth is not made perfect in love." This is the language of John, 1 Epist. iv. 18.

" Be not thou ashamed" with " power."—verse 7.

The Christian's power is internal, and confirms and strengthens the mind in Christ, in order that it may not be moved away from its steadfastness.

The Third External Source will, without difficulty, furnish a far greater abundance of Inferences. Here, we may advert to Parallelisms *adequate* and *inadequate*, and carefully compare the words of the text with all parallel passages: as Rom. i. 16. 2 Cor. iv. 6—11. Phil. i. 19, 20. 1 Thess. iii. 2, 4. Matt. v. 10, 11. Matt. x. 31, 33. 1 Pet. iii. 13. 1 Pet. iv. 13. Rom. viii. 17. Acts xiv. 22. Phil. iii. 10. Coloss. i. 24.

2 Thess. i. 1. 1 Tim. vi. 12. Heb. xi. 12. 1 Pet. i. and ii. 21. Rev. vii. 14.

In the same manner as it was intended that Timothy should be confirmed and fortified against affliction by the words of Paul, is it purposed that all Christians should be thus fortified and confirmed by the foregoing passages. Hither are to be referred all parts of the New and Old Testaments which speak of bearing the cross of Christ and of denying self; but, especially, those which relate to the office of a minister of a church, and to the faith required of them in times of persecution. The parallel words are not, however, to be considered apart, but only as they are compared with the text; neither are other Inferences to be attended to, than those which *naturally* flow from texts when collated. In Phil. i. 19. and Rom. i. 16. Paul affirms that he is not ashamed of the testimony of Christ; and it is this which he requires of Timothy in the text under our notice. Hence, Faithful teachers confidently demand that from

others, which they experimentally know is not impossible. Again,—He who inculcates patience, manifests it by example, before he enjoins it by precept. In Rom. viii. 17, 18. the proportion between temporal calamity and eternal joy is said to be nothing. Hence,—The hope of everlasting glory represses all shame of temporal afflictions.

It is requisite in all cases, but particularly so in the present, correctly to distinguish whether the Inferences be *homogeneous*, that is, flow from an entire text; or *heterogeneous*, that is, result from only a part of a text. As Inferences are nothing more than Conclusions which may be proved from a text viewed in itself, or in collation with some other passage; the strength of the proof must be either in an entire text or else in some part of a text; which, if carefully observed, renders Inferences far more evident.

The latter Sources are termed *External*,

from a comparison with the *Inherent* Sources, which suggest Inferences only from the text itself. No Sources can be denominated External, unless in this view; because all Inferences must, of necessity, evolve from the text. The only difference is, that some result from it when considered by itself; while others flow from a collation with other passages.

If, in the respective Sources, the student take into consideration, Circumstances, as, *who? what?* &c. they will easily furnish him with Inferences. This remark we noticed in treating of the Scope.

The reader may proceed to consider the different kinds of Inferences and their various application, as expressed above. In this view, we shall be presented with such a profusion of them, as it would weary human nature to exhaust. Some, for example, apply to piety; others, to wisdom; others, to holy eloquence. Piety consists in faith that works by love. Hence—

1. It is the character of faith, when true and saving, and wrought by the Spirit, not to be ashamed of calamities, but to endure them with an intrepid mind.

2. Christian love does not relinquish public communion, on account of persecution or the hazard of life; the glory of God requiring this of us.

3. It is the highest Christian wisdom, to undergo afflictions on account of the Gospel, with the simplicity of the lamb and dove.

4. It is the duty of a wise teacher, not only to instruct the church committed to him, but, especially to prepare the minds of proper persons by wholesome admonitions, in order that some such may be always ready to continue the preaching of the Gospel. See 2 Tim. ii. 2.

Paul, as is usual with him, strongly inculcates the same thing, by the force of an Opposite Proposition. Hence—A Tautology in holy elo-

quence, is not to be rashly censured, nor is the repetition of the same thing, in different words, to be considered as a fault. The necessity of the thing itself, and the weakness of human nature, very often render frequent repetition needful.

## CHAPTER IV.

### OF PRACTICAL READING.

PRACTICAL READING is essentially necessary and eminently useful; and its object is the application of the Scriptures to faith and practice. This application respects either others, or ourselves; and, of course, it would be absurd to apply Divine Truth to our neighbour, before we have done so to our own hearts. To deduce practical doctrines and inferences from Scripture, and to apply them in an historical way, is not properly Practical Reading, which chiefly respects the *affections* of the person who institutes it.

Practical Reading is of such a nature, that it may be prosecuted by an illiterate person; for the application of Scripture which it enjoins, is connected with *salvation;* and, therefore, if it were not within the ability of the unlearned, it would be vain to concede to them, the reading of the Scriptures. We do not, however, deny, but that, from an acquaintance with the Greek and Hebrew languages, several things of an edifying nature may arise, which would not be so obvious in a translation. It is, however, sufficient, that all things necessary to faith and practice may be acquired from versions.

The *simplest* Application of Divine Truth is certainly the most profitable, if it be made with sincerity of mind: yet, if some advice on this subject be required, the following observations may not be found useless.

Practical Application should be rightly distinguished, as it respects its *Commencement* and its *Continuation.* It is begun with the reading of

the Scriptures, and it is to be continued during the whole life.

The Commencement of Practical Application is instituted with most ease, by including the text we are employed on and its component words, in short prayers or ejaculations, after its meaning has been properly ascertained. This method may appear simple and puerile; but many have approved its excellency by experience, and the rich fruits which it has produced.

When a physician attends a patient, he, in the first place, ascertains his *malady* and its attendant symptoms; then, he inquires into the *causes* of it; and, lastly, he fixes on the *remedies*. Just in the same way are we to act, in applying any portion of Holy Writ.—After the most natural and obvious meaning of the text has been ascertained, we are, accordingly, to consider first the *habit* of our minds, and accurately to compare it with the portion under our notice. If this be done with singleness of intention, we shall

plainly perceive, as in a glass, the particular faults under which we labour. We are then to examine into the *causes* of these faults, that we may not attempt to heal an internal wound with an external remedy; or commit any similar error. After this, we must look for *remedies* proper to correct our faults. (*a*)

It is not merely external precepts that are to be observed, for we should solicitously search out their *foundation;* and, in this, Practical Reading should principally terminate; otherwise, we may accumulate precepts to no useful purpose. Here, the following directions require our attention.

1. We should seek for the Foundation of precepts in the Scriptures themselves.

2. We should then try whether we can discover it in our own breasts. For instance, when we are required to pray for our enemies, it is evident that the Foundation of the precept is sin-

cere and unaffected love for them. We should, therefore, consider, whether we really possess this love; because, to pray for them, when we have it not, must be hypocrisy.

3. The Foundation must be laid in our hearts, before we think of building any precepts upon it.

In all Practical Application, we must have our eyes fixed on CHRIST; for, first, he is to be applied to our hearts, by faith, for salvation; and, secondly, he is to be imitated in our lives; for "He is the way, the truth, and the life; and "no one cometh to the Father, but by him." The examples of men are to be copied only so far as they conform to this rule: "Be ye follow-"ers of me," saith Paul, "even as I also am of "CHRIST." 1 Cor. xi. 1.—Here, likewise, we must guard against two common errors; lest, in the first place, our carnal nature and depraved reason, which are propense to evil, should mistake vice for virtue; and, in the second, lest we should pay that regard to external excel-

lencies, and hold them up to that imitation, which are due rather to the internal *habit* of our minds. Rom. xv. 3.

We ought frequently to read some book of Scripture which inculcates the foundations of faith and practice with peculiar force and perspicuity, and studiously endeavour to render ourselves as much as possible conformed to it. Such are the Gospel and Epistles of John.—This is not however enjoined, to the exclusion of other and perhaps better plans.

In the Commencement of Practical Reading, the student should attend to the following remarks.

1. We are not to apply all things at once, but successively; lest our minds be overwhelmed with the abundance of matter.

2. Application should commence with the more easy books and passages, in which the un-

derstanding is not liable to be fatigued by any difficulties in the sense, nor to be agitated by consequent doubts. When a proficiency has been made, recourse may be had to those which are more abstruse.

3. Application is to be instituted, not that we may have matter for discourse, but for practice.

The *Continuation* of Practical Application should occupy the whole of our lives. It is assisted partly by our own industry, which would, however, be inefficient without grace; and, partly, by the help of Divine grace, which is continually poured out in larger measures on their hearts, who receive the seed of the word, as into good ground. We are bound, on our parts, to use diligent prayer, and constant meditation;—to institute perpetual collations of Scripture;—to be instant in our attention to what passes in others and ourselves;—and to exercise a vigilant observation of our own state

of mind. Equally essential with these important particulars, are—conversation with those who have made greater advances in spiritual knowledge; and—the cultivation of inward peace; of which, the more we possess, the more we shall enter into the true meaning of Scripture.

Many other things there are, which experience will readily suggest to the minds of those who are intent on the application of divine truth. God, in his infinite mercy to his children, imparts to them the internal operation of his Spirit, at other seasons than when engaged in reading his Word. As he blesses the seed sown in the earth, and causes it to strike root, to flourish, and to bear abundant fruit; so does he incessantly nourish the incorruptible seed of his Word, with the richest out-pourings of his grace. He likewise permits the mind to be exercised with trials, internal and external: and, by all these means, the Practical Application of Scripture is much assisted.

The Application of the Sacred Oracles to others, whether in public or private, is attended with less trouble and more confidence, after sufficient care and devotion have been used in the duty of self-application; because no other way of salvation is to be exhibited to them, than that by which we expect to be saved. It however supposes in those who exercise it, not a vain prurience, but a holy zeal for the conversion of souls; the spirit of experience and discretion; a knowledge of the state of the Church; and that all the admonitions given, spring from faith and love. The Lord help us so to interpret Scripture, both to ourselves and others!

OF THE

# ORDER OF STUDYING

THE

# *HOLY SCRIPTURES.*

It was intimated, in the course of the work, that we should notice the *Order* in which the Scriptures are to be studied; and, therefore, a few directions are added on this subject, by way of conclusion.

First, then, our Object should be agreeable to the divine will, and always deeply imprinted on our minds; namely, to promote the glory of the eternal God, by the edification of ourselves and others.

The Scriptures may be studied both in a Translation, and in an authentic edition of the Original. Our perusal of the Translation is to be HISTORICAL, DOCTRINAL, and PRACTICAL.

1. The Sum and Substance of the book under consideration, and its Argument, may be fully weighed and considered.

2. The Seats of Subjects may be distinguished according to the recommendation of Franzius, (Part I. Chap. 2.); and those which are *proper*, together with such Seats as are here and there interspersed, may be expressly noted.

3. The Doctrines which are clearly and perspicuously revealed, and concerning which there is no doubt on the reader's mind, may be impressed on the memory.

4. Those which are obvious, may be applied to the purpose of self-edification, according to the method prescribed in the last chapter.—

Thus the pious student will be able to study the Scriptures with both pleasure and profit, at the same time that he devotes the chief part of his labour to the acquisition of the Greek and Hebrew, and opens the way to more useful reading.

The study of the Greek language, may be followed by that of the Hebrew; and, finally, by that of Idiom; and these may be prosecuted in connexion with the proposed reading of the vernacular version. Indeed, the four branches of Scripture Reading to be attended to in the perusal of the latter, may claim some share of our regard, when instituting Grammatical Reading. This, however, must be done *indirectly*; because the study of Languages requires our whole attention.

When the Grammatical Reading is completed, the mind will be prepared to engage in a more exact and particular examination of the Books of Scripture. It will then be proper to

obtain a more perfect acquaintance with the external points noticed, Part I. Chap. 2. In doing this, it may however be well to consult a friend, and not waste our time over a multitude of books, with whose claims to our regard, we are not supposed to be acquainted. We may next select some easy book of the New Testament, such as the Epistles to Timothy, Titus, and the Philippians, and carefully examine them with regard to the subsequent particulars.

1. The Sense of the Letter, and the Grammatical Sense. Part 1. Chap. 1.

2. Logical Analysis. Chap. 3.

3. The Sense purposed by the Holy Ghost. Part II. Chap. 1.

4. Doctrines, whether expressed or implied. Chap. 2.

5. Inferences. Chap. 3.

6. Practical Application. Chap. 4.

We must gradually proceed from the easier books to those which are more difficult, and especially those of a parallel Argument; from the New Testament to the Old; and here also, from the simpler books, to those which are more abstruse.

With respect to External Helps, the Order in which they should be used, cannot easily be determined. In our opinion, a Tutor is requisite at this crisis; for, without such aid, we must be liable to error; whereas, he will conduct us by the readiest path. Should the student enjoy this advantage, he need not be totally confined to the plan which has been proposed, and which is prescribed with a view rather to *private study*.

But, after all, it is he who simply aims at the glory of God, and thus enjoys Him as a guide and a support, that will put the happiest period to his labours, whether he be called to the public exposition of Scripture, or to sit under the ministration of another.

# *APPENDIX.*

# APPENDIX.

## A

## TREATISE ON THE AFFECTIONS,

*As connected with the Study of the Holy Scriptures.*

### CHAPTER I.

### THE NECESSITY OF A KNOWLEDGE OF THE AFFECTIONS DEMONSTRATED.

THAT an acquaintance with the doctrine of the Affections, is an essential requisite in the exposition of the Scriptures, may be proved from Reason, and from the Authority of Divines.

It may be proved from Reason: for (1.) the Affections of Love, Hatred, Desire, Hope, Fear, Joy, Sorrow, &c. are frequently to be met with

in Holy Writ. It is evident, therefore, that were we ignorant of these Affections, we should be inadequate to the exposition of no inconsiderable part of the Sacred Writings.

2. When no Affections are *expressed*, we must necessarily consider them *implied;* and that every sentence is of their dictation. In 2 Cor. ii. 4. Paul says himself, that he wrote the former epistle to the Corinthians, "out of much "affliction and anguish of heart, with many "tears." In Phil. iii. 18, he speaks of the false teachers with "weeping:" and in 1 Thess. ii. 7, &c. he describes his ardent love for the Thessalonians, in language replete with energy and pathos. Does not reason then warrant us, in concluding that the Affections here *expressed*, are, in *similar* passages, *implied?* When Paul, addressing the converts (1 Cor. iv. 15.) tells them, "Though ye have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus, I have begotten you through the Gospel;" is he not influenced by the Affection

mentioned in 1 Thess. ii. 7, &c.? When he asserts, 2 Cor. ii. 17, that "many corrupt the Word of God," (collate iii. 2, &c.) who but infers that he is actuated by the Affection noticed Phil. iii. 18? an Affection in which Indignation, Sorrow, Pity, &c. are blended together. Hence, it is evident, that to neglect the Affections because they are not directly expressed, would be as palpable an error, as to pass them over without concern, where they are plainly and fully revealed. The indications of an Affection are not indeed always similar nor uniformly perspicuous; but the judicious and spiritual reader, will ever find them to be fully adequate and sufficient.

3. When we read the Scriptures, we are bound to see that our *natural* Affections be amended and corrected; and that our hearts under the influence of the Holy Spirit, overflow with *gracious* Affections. Without however, a knowledge of these emotions, who can inspect the abyss of the human heart, and the depth of

those feelings by which it is agitated? And, without forming correct ideas of the Affections which it is proposed to imitate, how shall man, who is *carnal*, "put them on?"

4. The nature of discourse confirms the position. Christ says (Matt. xii. 34, 35)—"How can ye, being evil, speak good things? for out of the abundance of the heart, the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things." These words decidedly evidence, that, unless some Affection influenced the heart, language would not be uttered; so that a man's words are, in fact, the index of his feelings or Affections. What is "the abundance of the heart," but those internal emotions which inform and actuate the human soul; and which constitute in a holy man, holy Affections; and in an unholy man, unholy Affections? So closely, indeed, are language and Affections connected together, so indissoluble is the union that sub-

sists between them, that it would be, in effect, just as unreasonable to divide soul from body, as to separate these. Since then the Affections are so intimately connected with *all* language, none will suppose that they are banished from the Writings of the Inspired Penmen : and, because they are closely united with the language of Inspiration, it follows that the Sacred Records cannot be adequately expounded, by those who are satisfied with the mere shell, and contemn the precious kernel of Scripture ; who watch the lips, but never enter into the *feelings* of the Inspired Penmen.

5. Since different ideas and views are communicated by different Affections, so that the same words, pronounced under the influence of various emotions, will convey various meanings ; it becomes requisite to investigate and develope the Affections of the Sacred Penmen ; lest we impose on their language, a sense they were not intended to deliver.—Many other arguments which might be adduced, we intentionally

omit; because a treatise on the subject will best demonstrate its high importance.

Having shown the necessity of an acquaintance with the Doctrine of the Affections, on the ground of *Reason*, let us proceed, for a moment, to enforce its claims on *the Authority of Divines.*

Wolffgang Franzius, in his invaluable book, "de Interpretatione Scripturæ Sacræ," discusses the question so fully, and illustrates his positions with examples so pertinent, as to render his work deserving the serious attention of the inquiring reader.

Luther also was indebted to his knowledge of the Affections, and to his lively mode of representing them, for that eminent gift at exposition, with which he was endowed. Of this, his Comment on Genesis, and his Discourses on the Psalms, are conclusive evidences.

We next proceed to cite some observations, from the letter addressed by Spener to the Philo-Biblical College at Leipsic. This celebrated man observes—" No practice will prove more pleasant or beneficial, and none more suitable to the College, than, after fervent, secret prayer, to discriminate and enter into the Affections of the Inspired Writers with sacred attention and perseverance, and strive to unfold their nature and character. This being done, and the thoughts being collected and brought to bear on the subject in hand, the students will be able to mark, with the highest delight and profit, the indications of faith and of the mind of Jesus, together with the more minute circumstances; and easly awaken in their own bosoms, Affections of a kindred nature. That eminent divine, Luther, when speaking of this practice, says—'Whoever adopts it will, I am satisfied, learn more himself, than he can gather from all commentaries united. By means of incessant and attentive reading, we should, at it were, raise the Writer from the dead, and consider him as

alive; so as to form perfect conceptions mentally, of what we cannot actually behold. When engaged in the study of the Scriptures, the Idea formed in the Writer's mind should be carefully ascertained; the Affections by which he was influenced; his state of life; and his office, at the time he penned the book. Much do I wish that the labour which Casaubon has bestowed on Horace, Juvenal, and Persius, in his Prolegomena, were applied to the elucidation of the Divine Oracles, so as to give a just description of the Genius, Mind, Condition, Manners, and Affections, peculiar to each of the Sacred Writers. These are desirable subjects, that yet remain untouched.' Luther again remarks, that 'an expositor should, as it were, invest himself with the Author's mind, in order that he may interpret him as another self.' Bernard, likewise, excelled in this heavenly art, of correcting his own Affections by those of the Sacred Penmen; and it was thence he derived his spiritual erudition." (*a*) Thus far Spener's letter; and to these names may be added that

of Flaccus Illyricus, who also recommends the study of the Affections of the Inspired Penmen.

Let us now consider a few objections which may be made to this view of the subject. There are persons perhaps who think that the Holy Spirit is wronged, when we attribute to the Sacred Writers, Affections which are, in reality, the fruit of his influence: and that the Scriptures are not to be referred to those holy men, but rather to the Holy Ghost who speaks by them. To this we answer, that the fact of their being divinely inspired, far from militating against our position, tends itself to convince us that the Holy Spirit kindled sacred Affections in the Writers' Souls; for it is absurd to suppose that, in penning the Scriptures, they viewed themselves in the light of mere machines; or that they wrote without *any* feeling or perception, what we read with so great a degree of both. Doubtless, their minds were illuminated by the Spirit, and their wills enflamed with pious, holy, and ardent Affections,

so that they wrote as they *felt*, and as they were "*moved* by the Holy Ghost." 2 Pet. i. 21. Indeed, it appears that the Spirit condescended to *accommodate* himself to their peculiar genius and modes of writing, which evidently vary in the different books of Scripture. Hence we conclude, that the minds of the Sacred Penmen were not unmoved; but, on the contrary, active, enlightened, and replete with holy Affections.

Besides, the Inspired Writers sometimes *mention* the Affections by which they are actuated, as hath been already shewn; and this must form a complete answer to the Objection proposed: for who will have the temerity to affirm, when Paul expressly declares his Love, Joy, Desire, Hope, that he really is not influenced by these sacred passions?

Again, it may possibly be objected, that, on the principles laid down, the Language of Divine Truth would become ambiguous; for that

any one might give it what sense he pleased, by referring it to various Affections. In reply to this objection we observe, that we agree in considering it a matter of high importance, to develope the genuine and spiritual meaning of the written Word; and, then, *prove* it to be so, where there is no gesture or modulation of voice, to guide us in judging of the Affections. To infer, however, that we must not examine into the Affections of the Inspired Penmen, lest this ambiguity should arise, were to conceal our ignorance, and dissemble the difficulty, rather than explain it. Daily experience testifies, that even familiar conversation is capable of various interpretations, according to the Affections that operate: will then our ignorance remove these Affections, which nature implanted, and which grace does not restrain? This objection is, in truth, a cogent argument in favour of the study of the Affections; for when we have acquired ability to develope them (which certainly is attainable), the Scriptures will, of course, cease to be ambiguous.

It forms no solid objection to our view of the subject, that many Commentators neglect this branch of exposition, and pass it over in silence. This consideration is abundantly overruled, by opposing to it the high authorities that have advocated the cause of the Affections. It might be added, that those persons are usually but indifferent examiners of the Scriptures, who, in searching into their meaning, depend, partially or entirely, on authority. It evidences, as Bernard has observed, that they do not read the Word in the Spirit, under whose influence it was written.

Besides, a consequence deduced from the ignorance or negligence of Commentators, can avail nothing against the doctrine. It is, indeed, to be lamented, that very few are solicitous to ascertain the spiritual meaning of the Sacred Writings; but are anxious rather to be diffuse on *critical*, *controverted*, and *difficult* points, where there is a wider field for the range of natural intellect. This inattention

to the Affections is a main reason, why some commentaries are so meagre and unsatisfactory to spiritual readers, who with a view to personal edification, search after the mind of the Spirit, and the revelations of the divine image. A comment, written without adverting to the Affections, is so only in name and form.

## CHAPTER II.

### REMARKS ON THE AFFECTIONS AS THEY RESPECT AN UNRENEWED PERSON.

AN *unrenewed* man cannot attain to a just knowledge of the Affections, as a help to exposition. This is evident from the following considerations.

An unrenewed person has no *perception* of any but natural Affections. He speaks of spiritual Affections, as a blind man does of colours: and even as it respects those which are natural, his views are not just, so long as he is immured in the darkness and depravity of his corrupt nature. It is spiritual Affections, however, that are chiefly to be known; for the mind of

Christ best explains the mind of Christ. This is clear from 1 Cor. ii.

Again, the knowledge of the Affections of which we speak, is practical; whereas, an unrenewed man peruses the Scriptures theoretically; and believes it sufficient, if he understand them through the medium of natural reason. It likewise requires *an inward perception*, (αισθησις), of which the unrenewed person is destitute, and after which, while in his unregenerate state, he never seriously aspires.

It seems indeed an objection to this statement, that we daily see ungodly men not only handle the Scripture, but also speak largely on its meaning, in books and commentaries; and indeed utter truths that cannot be controverted by pious men. This difficulty is, however, fully explained, when we reflect that what is within the compass of a carnal man in profane writings, is equally so as it respects the Scriptures. He can, for in-

stance, apprehend the terms as they are commonly received, form the affirmation and negation, understand them when formed, and perceive the necessity of a consequence, as well in Holy Writ as in profane authors. When an unrenewed person reads the precept—"Thou shalt not kill," he perfectly conceives what is meant by killing; he likewise understands what is prohibited; and, because the precept is universal, he rightly infers that *he* is forbidden to murder. But as it respects the *spiritual* meaning, which the letter does not immediately convey, and the mind of the Spirit (το φρονημα τε πνευματος), how is it possible for a carnal, unrenewed man, to have any perception of that from which he is so entirely alienated? In 1 Cor. ii. 11, 12, Paul affirms that "the things of God knoweth no man, but the Spirit of God; and they who have received, not the Spirit of the World, but the Spirit which is of God."

An an example of this, we cite James iii. where the Apostle, by implication, accuses the persons

addressed, of a breach of the fifth commandment, and (ver. 17, 18) describes the mind of the Spirit in full, perspicuous, and energetic language; displaying that mind, as it were, before their eyes, in impressive points of view. It is indubitably certain, that a carnal man can apprehend the terms of the proposition here advanced, and apply the precept, by legitimate consequence, to himself; but he will not, he cannot, have any perception, or form any idea, of the *habit* of a soul that is sanctified, and endued with heavenly knowledge and divine perception. On this subject we may confidently appeal to the believer's present and past experience. Since then an unrenewed person has no knowledge of this *habit* of the mind, how is it possible for him to have any perception of the emotions of a holy soul?

Observation and experience have likewise evidenced most decisively, that, in consequence of the incapacity already noticed. the mind of a carnal, unregenerate person, is far from ade-

quately penetrating even into the sense of the letter; because, from the very nature of things, there subsists the closest connexion between words and ideas.

## CHAPTER III.

### OF THE NATURE OF THE AFFECTIONS.

It being demonstrated, that only a renewed person can consistently engage in examining the Affections, let us inquire into their nature.

The consideration of the Affections is fourfold. If we examine them generally, a definition that will comport with all, cannot be given; nor is it indeed necessary. Let us, however, notice them in the following points of view.

1. As they belong to men, in common with brutes. Under this character, we must class the

motions of *sensitive* appetite, arising from the imagination of good or evil, whether real, or only apparently so.

2. As they belong to the carnal man. In this class we may range the motions (*facultatis appetentis*) of the *desiring faculty*, sensitive or intellectual; arising from the apprehension of good or evil, whether this be of a sensitive or intellectual nature.

3. As they belong to the *spiritual* man. In this view, an Affection is the emotion of a soul sanctified and actuated by the Spirit.

4. As they are attributed to God himself, in the Sacred Writings. This the Grammarians call ανθρωποπαθια (a human Affection), a word which immediately suggests, that Affections cannot properly be attributed to the Divine Being, but that the Holy Ghost accommodates himself to human infirmity, and condescends to speak of God in a way adapted to our capacities.

Luther explains the foundation of ανθρωποπαθεια, in this way :—" Affections are attributed to God, " so far as they are found in the Sacred Writers " who were inspired by Him ; and also in the " ministers of the Word. Thus we find, Gen. " vi. 6, that repentance is ascribed to God, so " far as Noah, a holy man, under the sacred in- " fluences of the Spirit, felt grieved on account " of the gross and universal depravity of man- " kind. Affections are likewise attributed to " God, so far as the wicked feel them in their " bosoms. Thus Anger is ascribed to the Di- " vine Being because the sinner perceives, by " the disquietude of his conscience, that God is " angry with him."

It will evidently be sufficient for our purpose, if we consider the Affections in the second and third modes ; that is, as they attach to the *carnal*, and to the *spiritual* man. This will suggest all that is necessary to be known respecting the other modes noticed.

## CHAPTER IV.

### OF CARNAL AND SPIRITUAL AFFECTIONS, AND THEIR PECULIAR CHARACTERISTICS.

As both the carnal and spiritual Affections will come under consideration, it should be remarked, that Affections may be similar as to name, and yet, on account of their *Source, Object, End, Subjects, Adjuncts, &c.* be essentially different. By means of some definite properties or characteristics, they can, however, be readily distinguished.

*Characteristics of Spiritual Affections.*

1. A spiritual Affection has for its Source, the Holy Spirit, and is the fruit of His influence.

2. A spiritual Affection tends to a holy End.

3. A spiritual Affection is engaged on Objects that are divine, eternal, spiritual, and invisible.

4. A spiritual Affection, when engaged on sensible Objects, is not employed on them as such; but only so far as they have Relation to those which are unseen.

5. A spiritual Affection is grounded on Faith and Love. When these do not operate, Affections cease to be spiritual.

6. A spiritual Affection influences the Subject of it, to seek, not himself nor his personal convenience, as such, but God and His Glory.

7. A spiritual, overcomes a carnal Affection, though the latter be otherwise very violent.

8. A spiritual Affection is always connected with Humility. The instant the mind is elated, Affections become carnal.

9. A spiritual Affection excites no perturbation

in the mind, nor does it leave behind it any bitterness. It rather assists in the regulation of the soul, receiving every dispensation with complacency, and acquiescing in God with joy.

10. A spiritual Affection tends to the amelioration of nature, the increase of grace, and the edification of mankind; having no object but the glory of God.

*Characteristics of Carnal Affections.*

1. A carnal Affection, as it is opposed to those which are spiritual, so, it has Nature for its Source, and is destitute of Grace.

2. A carnal Affection has for its End, the temporal preservation and amendment of nature, or, it refers all things to pleasure; and, *particularly*, seeks such pleasure not in mental peace, but personal convenience; and this, often under a pretext of duty.

3. A carnal Affection is engaged on Objects that are corporeal, local, temporal, and sensitive.

4. A carnal Affection, if engaged upon spiritual Objects, does not dwell on them as such; neither, with righteous views, nor in a consistent manner; but only so far as they have Relation to private gratification or convenience.

5. A carnal Affection receives its existence and support from perverse self-love.

6. A carnal Affection gives the preference to things naturally pleasing, though others may approximate more nearly to real excellence.

7. A carnal Affection gradually disturbs the mind when it is at all indulged, rendering it incapable of investigating truth, or of performing righteous actions; and it leaves a degree of bitterness in the mind, proportioned to the strength of the Affection. Cicero justly used to term them "perturbationes animi"—(the perturbations of the mind).

8. A carnal Affection has always a degree of pride (αυθαδεια) in it, though it is often very subtile. As long as this has place in the mind, carnal Affections are not put off.

9. A carnal Affection often induces a visible change of the body.

The Characteristics we have enumerated, are by no means all; but they are the more general ones; those which are most consonant with our present object; and which may afford matter whence to derive others of a more special kind. If the reader apply himself to do this, his labour will not be unprofitable.

The object of the Characteristics which have been adduced, is to develope with more facility, the Affections of the Inspired Writers. Other authors, who have written on this subject, propose to themselves widely different views; as Scipio Claramontius, the Italian, who published a work on this subject, in quarto, with a preface by Conringius (Helmstadt). De la Chambre also composed four books, "Des Charactères "des Passions;" and Cardinal Bona has another, more worthy the notice of Christians, intitled "Manuductio ad Cœlum, &c." (*a*)

Although the carnal Affections are, by these Characteristics, separated from the spiritual Affections, we are not thence to conclude, that they are so separated in the heart of a renewed person, as that the former never mingle with the latter. On the contrary, the believer's daily strife is to be more and more delivered from the sinful Affections of carnal nature. It is according to the *reigning* Affection, that a man is denominated *carnal* or *spiritual.* To suppose, however, that renewed and unrenewed men have the same perception of the Affections of the Sacred Writers, is a radical error. It were impious to ascribe any mixture of good and bad Affections to the Holy Spirit; though we cannot deny that sacred Affections shew themselves in a sanctified nature, by external and natural indications.

## CHAPTER V.

### FURTHER REMARKS ON THE AFFECTIONS.

1. AFFECTIONS are either simple or compound. The *simple* Affections are Love, Hatred, Desire, Aversion, Joy, Sorrow, Hope, Despair, Fear, Confidence, Anger. The Cartesian philosophy, not unreasonably, classes with them, the Affections of Admiration, Contempt, and other emotions of the mind relating chiefly to the intellect. The *compound* are those in which many Affections concur, as Compassion, Indignation, Envy, Emulation, &c.— It is not enough to have a *general* knowledge of the Affections, since every word may flow from a different emotion.

2. In the consideration of the sacred Text, a distinction is to be made between the Affections of the writer, those of the person addressed, the Affections of the Subject of discourse, and those which are attributed to the blessed God. Hence, it is evidently necessary not only to ascertain the Affection, but to determine the Subject. This will have a tendency to cause the thing itself to be more accurately, distinctly, and duly weighed; and the delightful harmony that subsists between the Affections of the different subjects, will be likewise more fully unfolded. It will also assist us to discern the principles of holy wisdom, according to which Affections may be regulated by Affections. This is certainly of high importance; though, as a help, it has hitherto been seldom noticed or improved.

3. In examining the Affections, those are to be considered first, which are expressly named; and, afterwards, those which are not immediately declared. Thus, by proceeding from easier to more difficult points, we shall radually enter

into the Affections even in those passages that afford no direct indications of them.

4. When the Affections are not expressly named, the Text should be examined according to the Characteristics. Every Characteristic is to be so applied, both carnal and spiritual; the former class to the Affections of those persons who are the subjects of the discourse, and to those of the Writer; and the latter, oftentimes to different subjects, but specially to the Sacred Penmen. Wherever we recognise a Characteristic, we must conclude there is a latent Affection; for dissimulation has no place in the Word of God.

It is proper here, not only to have the *general* Characteristics of the Affections ascertained, but likewise those which are *special*, and accommodated to individual Affections. The reader will thus easily attain to a special, as well as general knowledge of holy Affections.

The Characteristics may be accommodated not only to *words*, but likewise to *actions*, and entire details.

The several Characteristics should be separately applied to the subjects, whenever an indiscriminate application would be an infringement on the Spirit speaking in the Scriptures. The reader (especially if one of the Epistles be perused), may be considered as standing in a College, where, while he listens to the person speaking, and hangs as it were upon *his* lips; the Affections of those who are absent, and those who are present, are successively brought before him; and he learns from both, what to imitate, and what to avoid.

It would be exceedingly useful, to have the several Affections so practically developed, from carefully examining our own; that we might, without difficulty, express their Characteristics in perspicuous and suitable words. To adopt the language of Franzius, "when the mind is

" thus engaged, the Word will become ineffably " sweet, and inconceivably precious." He who reposes in God with placid and calm Affection, may contemplate the turbulent passions of the human heart, as well as the gracious emotions excited in a sanctified soul by the Holy Spirit; and by tasting of Divine wisdom, perceive its nature and appreciate its worth. Here, indeed, an inscrutable abyss will open to his view; and, as Luther hath remarked, " meditation, when " strengthened and supported by frequent exer- " cise, will suggest more, much more, than all " our commentaries united." May the reader be encouraged to aspire after this most useful and profitable help!

It may be added, that exercise will be cherished into habit; and that the Characteristics can be so familiarized by patient practice and pious experience, as to leave the student at liberty to draw them from " the good treasure of " his heart."

5. All the Circumstances which the Text supplies, or which may be otherwise known, should be weighed and examined, if we aim at forming a right judgment of the latent Affection. Though only one circumstance remain unknown, a very different Affection may be often ascribed to the speaker, of which we have frequent examples, even in familiar conversation. The Circumstances *Who? What? Where? By what means? Why? How? When?* should be, as much as possible, applied.

The Circumstance which may be more remarkable in one place than in another, is to be chiefly urged; though, in particular places, the major part contribute to give weight to the Affections.

All Circumstances are not always necessary to be accommodated to all words. Some words have peculiar reference to particular Circumstances, and, as it were, point them out. It is, however, necessary sometimes, to examine all

the Circumstances accurately; and, indeed, the more attentive the student is, the more will he enter into the spirit of the Text, and the mind of the Holy Penmen.

6. Love is justly considered as the Foundation, or rather, Source of *every* Affection in the Inspired Penmen.

The first fruit of the Spirit (Gal. v. 22.) is Love. This Affection, however, sometimes receives different designations, according to the Circumstances. Love to God and man was the pre-eminent Affection in the Soul of St. Paul. Hence, when he addresses penitent sinners (as in his second epistle to the Corinthians), we may plainly discover that his Desire, Fear, Hope, Piety, Joy, in short, that all his Affections spring from Love.

7. Pronunciation, or the modulation of the voice in uttering any text, is, by no means, to be neglected.

This ever follows the course of the Affections and the dictates of nature; and, hence, a discourse delivered *vivâ voce*, is much more easily apprehended than one written. So, facts which the eye witnesses, are far more convincing than those which are related to us.

The deficiency under which every student of Scripture, in this respect, labours, may be supplied by, first, using every method of eliciting the true meaning of the Text; and, then, pronouncing it according to the sense and Affection previously and carefully ascertained.

It is presumed, however, that no person will raise any interpretation of Scripture, on the foundation of this, or any other help alone; but apply all rules of Exposition in regular order. He who neglects this injunction, will often deceive others, and be deceived himself.

The punctuation and other distinctions which have, in the course of time, been introduced into

the Text, materially affect the pronunciation, and will often lead the reader to attribute Affections, which the passage, when divested of its human appendages, would by no means warrant. On this account, we should lose sight of these arbitrary distinctions, until the Affection be ascertained. Those ancient copies in which the Text is not divided into verses, are, in this view, to be preferred.

8. In examining the Affections, we profit chiefly by an ardent and holy emulation of those sacred emotions which we contemplate in the Inspired Writers.

The more we " put on " their Affections, the more deeply shall we enter into their Writings, and meditate on the truths which they reveal. Whenever the Affections of the Sacred Penmen develope and unfold themselves, let us seek to possess the same amiable emotions, and, if possible, the same degree of them, in our own bosoms ; and let us, by the grace of God, strive to

correct every irregularity of temper. The meaning of Scripture, thus laid up in the *heart*, rather than the *head*, will transform our souls "from glory into glory;" and we shall experience that "the word of God is quick and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart."

AN

# ANALYSIS

OF

## *St. PAUL'S EPISTLE to the EPHESIANS.*

THE Epistle to the Ephesians consists of two parts; of which, the one is comprehended in the first three chapters; and the other, in the last three. The former may be termed Doctrinal; and the latter, Inferential and Hortatory.

The Doctrinal division contains one Principal Doctrine. Special Doctrines there are, indeed, interspersed in various places; but either they are adduced to explain and enforce the Principal one; or, they are derived from it.

The Principal Doctrine is as follows :—" Al-
" though a difference exists between Jewish and
" Gentile converts, inasmuch as the former en-
" joyed a priority of time, in point of expecting
" and acknowledging Christ ; and, through the
" *grace* of God, were a Church before the Gen-
" tiles : yet, now, the latter are become par-
" takers of the same grace with them ; and,
" being admitted to this communion of grace,
" every real distinction is abolished ; Jews and
" Gentiles together, forming the body of the
" Church, under one head, even Christ."

It was essentially necessary for the Ephesians, and indeed for all Gentile converts, that this doctrine should be asserted ; because the contentious Jews, vain of their national prerogative, would acknowledge none to be brethren, who did not submit their necks to the yoke of Judaism, observe the law, and trust to that for justification. Hence, the apostle considers the subject, not only in the present Epistle, but in most others ; namely, Romans, Chap. i. 16. Philip-

pians, Chap. iii. 1 Tim. Chap. i. and in the Epistles to the Colossians and Galatians. In his mode of handling the doctrine, there is, however, some difference ; accommodated to the peculiar circumstances of the several churches addressed. Sometimes, it is the apostle's object to prove that justification is of faith and not of the law ; because the false apostles maintained the contrary : at other times, he exhorts the brethren to guard against such men, adding his reasons for the admonition : sometimes, he only recalls them from the tenets of these persons, to the true faith, &c. In this Epistle, however, he aims at subverting the very foundation of the opponents' doctrine (though in what Chemnitius terms a catechetical manner,) which rested on the boasted prerogative that the Jews enjoyed over the Gentiles, in point of time. (*a*)

The apostle, in order to the more effectual accomplishment of this his object, propounds, in the first place, the proper prerogative of the Jewish nation (which he had likewise done Rom.

iii.) ; lest, by passing in silence over those privileges, which might and ought to be claimed in his countrymen's behalf, he should do an injury to himself, who was a Jew ; to his own nation ; and, which is of infinitely greater moment, to the truth itself. Hence, (Chap. i. to verse 13.), after the usual salutations, he directs his attention solely to demonstrate the proper privilege of the Jews. At first sight, this position may appear doubtful ; but the whole structure of the epistle will evidence its validity, as soon as the mind has comprehended it ; and, until that be the case, no just opinion on the point can possibly be formed.

The apostle's arguments have an immediate tendency to this in Chap. i.—for, FIRST, the evident distinction there observed in the application of the personal pronouns, can have no other meaning. After using, as far as verse 12. the pronoun of the first person, *we*, *us*, &c. he continually adopts the pronoun of the second, in the following verses. Hence, he thus con-

nects the thirteenth verse—"In whom *ye* also;" which plainly indicates a diversity in the subjects: and he continues to use this pronoun, until he institutes a new comparison between the subjects (Chap. i. ver. 19.), when, speaking in reference to the Jews, he says "to *us*." Compare Chap. ii. verse 1. where, with a view to the Gentiles, he uses the phrase "to *you*." If we now collate Chap. ii. ver. 11, 12, 13, &c. we shall find the different subjects, hitherto represented by these different pronouns, expressly named—"the *uncircumcision*" (Gentiles); and "the *circumcision*" (Jews).

It is another circumstance which evidences the truth of this position, that, SECONDLY, the predicate restricts the former part of the chapter to the Jews: thus they are called (ver. 12.) "those who first trusted in Christ." The objection which lies against "*predestinate*" (προορίζειν) on the ground of its being a general word, and indicative of a priority of time, and not of a priority of subjects, cannot militate

against "*to trust first*" (προελπιζειν), because this latter word must include both; since the *trusting* here mentioned is inevitably to be referred to man, and not to God; as indeed the text itself refers it.

Again, it is said, in the ninth and following verses, that the mystery of the divine will was revealed to them, in order *that it might be dispensed* (εις οικονομιαν) in the fulness of time, and that all things (Gentiles as well as Jews) might be reduced under one head, even Christ. There had been therefore those, to whom a revelation was made previously to the general dispensation, &c.; but, in the thirteenth and subsequent verses, the apostle asserts, that the same benefits which God had before conferred on the Jews, were now become common to the Gentiles; priority of time being excepted. His words are—"In whom *ye* "(Gentiles) also trusted, after that ye heard the "word of truth, the gospel of your salvation; "in whom also, after that ye believed, ye were "sealed with that Holy Spirit of promise, which

" is the earnest of *our* (the Jews') inheritance ;" that spiritual inheritance mentioned in the preceding verses. " Wherefore I also, after I heard " of your faith in the Lord Jesus, and love unto " all the saints, &c."

It is the same subject (the Gentiles) which our apostle pursues to verse 3. of chapter ii. ; and this we shall easily discern, if we neglect the divisions into chapters, and consider the whole structure of the text, harmonizing together in all its parts.—" That you may know what is the ex- " ceeding greatness of his power to us-ward who " believe according to the working of his mighty " power, which he wrought in Christ, when he " raised him from the dead (and set him at his " own right hand in the heavenly places, far " above all principality, and power, and might, " and dominion, and every name that is named, " not only in this world, but also in that which " is to come : and hath put all things under his " feet, and gave him to be the head over all " things to the church, which is his body, the

"fulness of him that filleth all in all). And "you who were dead in trespasses and sins, "wherein, in times past, ye walked, &c."

No sooner, however, does the apostle descend to the original state of the Gentiles, than he institutes a comparison between it, and the primeval state of the Jews; lest the latter people should take occasion to assert some new prerogative. He now therefore proves by the testimony of the consciences of each, that Jews, as well as Gentiles, were, before Christ, under sin (an argument which he had discussed under a different form, Rom. Chap. iii.), and that both were saved and brought to newness of life, by grace alone. Hence, in the second and following verses, he declares the whole matter in direct terms.

These verses, united with those subsequent, as far as Chap. iii. comprehend the Principal Conclusion of the whole epistle, which fully developes its Scope. The Conclusion is—"Though "the Gentiles were not originally possessed of

" the covenants of promise, or any foundation of " hope, yet, in Christ, they, together with the " Jews, were made partakers of every benefit; " he having removed all things which opposed " their uniting with the Jews into one body, and " having, on the other hand, joined things the " most opposite (Jews and Gentiles), by abo- " lishing the law. Hence, the Gentiles were " not now (as the Jewish false apostles asserted), " strangers and aliens; but being reconciled to " God by the blood of Christ, they were become " fellow-citizens with the saints, and of the " household of God."

These things are so obvious, that no doubts can remain with respect to the observations we made on the diversity of the subjects. The Conclusion expressed above, is afterwards delivered by the apostle in a fine similitude; a similitude sometimes adopted by Christ himself, as well as the apostles and prophets. He compares the Church to a building, and considers Christ as the corner-stone; with which the Jews first, but the

Gentiles no less afterwards, were built up together as an habitation. Finally, as is the custom with our apostle, he includes in this similitude, or allegory, the subject-matter of the prayers which he offered up to God for the Gentiles (Chap. iii. ver. 1. and 14, 15, 16, 17. 18, 19, of which ver. 17, 18. are best explained by the similitude), and then closes the whole with a doxology.

Our connecting ver. 1. of chap. iii. with ver. 14. is a circumstance by no means singular, and was not done without grounds; being, as we shall shew, conformable to the intention of the apostle. If we examine the first verse, we see that he names the Subject:—"For this cause, I, "Paul, the prisoner of Jesus Christ for you Gen- "tiles." He then forms the Predicate, and repeats the same words:—"For this cause (I say), "I bow my knees." On this account, we insulate all the words that intervene between ver. 2. and ver. 14; or, if such a mode be preferred,

we may consider them as a description of the Subject.

The extent of the parenthesis in question, is no just argument against the truth of our position. A diffuse style is the genius of Paul's writing, and arose from his abundant and ardent love. Often, when we might be led to think he had forgotten himself, he suddenly returns to his subject, and pursues the thread of his discourse. The Fathers were acquainted with this peculiarity in his style; and it is requisite that we should observe it, because it frequently happens, that we cannot else enter into the meaning of the apostle.

Instances of equally copious parentheses occur in various parts of the writings of St. Paul. The first epistle to Timothy furnishes us with one from verse 8. of chap. i. to verse 17. inclusive. There, taking occasion from the false teachers, Paul speaks of the true and

proper use of the Law, according to the Gospel committed to him; and having given vent to the feelings of his heart, he returns ver. 18. to the scope he had in view in the third verse, where he intimates, by using the comparative particle *as* (καθως) that the completion of the sense was to be expected in the subsequent verses. The whole of the discourse connects thus:—"As I besought thee to charge some "that they teach no other doctrine, but seek "after godly edifying; and that the end of "the commandment was love, out of a pure "heart, and of a good conscience, and of faith "unfeigned, &c.—so now, I commit the same "charge unto *thee*—that thou mayest hold "faith and a good conscience, &c."

Another instance of it, we see in Phil. i. 27. to Chap. ii. 16. inclusive. The apostle in a peculiar parenthesis discusses a subject, the proposition of which is contained Chap. i. 27. and afterwards (Chap. ii. 17.) he returns to what

he was discoursing of in the preceding chapter. In conformity with this statement, we find (Chap. i. 23.) that Paul says he is influenced by two things, a desire both of life and death; but he knows not which of these to chuse. Death is most desirable to himself, but the welfare of the Philippians requires rather that he may be spared a little longer: and, having this confidence, he is assured that his life will be lengthened, and that he shall see them again in person. Then, after the interruption which his discourse had received, he proceeds (Chap. ii. 17.) as follows:—"Yea, and if I be offered "upon the sacrifice and service of your faith, "I joy and rejoice with you all." The intervening charge is happily and judiciously introduced by the apostle, in order that the Philippians might not remit their exertions until his arrival, but contend for the faith of the Gospel with unity and humility. This cannot but be evident to those who examine the point with attention and candour.

It is, however, proper to observe, that the words which are thus insulated are never superfluous; but arise either from some pressing necessity, or from the apostle's ardent love. In this epistle to the Ephesians, for instance, how forcibly does the description of the subject insulated by the parenthesis, elucidate the point which Paul had to prove. For, if God had committed to the Apostle a dispensation of grace for the Gentiles, and the revealed mystery of Christ, that the Gentiles were co-heirs, members of the same body, and partakers together with the Jews, of the promise in Christ; Paul undertook the ministry through the gospel, and conformably with the gift of that grace (which is all contained in Chap. iii.); and thence it certainly follows, that the Gentiles were not to be excluded from communion with the Jews in Christ.

The other part of the Epistle is *hortatory*, and flows from the doctrinal part, as a stream from its fountain. It is, indeed, St. Paul's usual

custom in his epistles, to connect practicals and theoreticals; in order that they may mutually illustrate and confirm each other. With him, however, the injunctions of Practice *follow* the positions of Theory, that the reader, when he has inspected the fountain, may admit the streams into his bosom in all their sweetness and rich abundance. The best example of this, is contained in the epistle to the Colossians, one part of which refers to faith, and the other to practice: and indeed these two epistles, the Colossians and Ephesians, are well fitted to explain one another.

The main exhortation that arises from the principal Doctrine, is—concord and peace between Jew and Gentile. This may not improperly be termed the General Scope of the whole epistle, which is fully enforced from Chap iv. ver. 1. to ver. 16. inclusive. St. Paul's next object is to lay before Jew and Gentile, the difference between their present and former state, estimated from comparing their present

with their former manners. In order to this (1.) he points out the difference, from ver. 17. to ver. 24; (2.) he lays down some particular precepts, which are, however, universally binding—particular, in reference to the precept given—universal, in reference to those on whom it was enjoined, ver. 25. to chap. v. ver. 21. inclusive; (3.) he delivers to all, according to their different stations in life, divers and particular commandments—to wives, ver. 22. to the end—to children, chap. vi. ver. 1—3.—to parents, ver. 4.—to servants, ver. 5—8.—to masters, ver. 9. Here Paul adopts the same method, always placing inferiors before superiors; and the weaker before the stronger. He likewise puts generals before specials throughout the whole epistle, which is the best mode of arrangement (see Col. iii. ver. 18. &c. and 1 Pet. chap. iii. ver. 1—7, &c.), and draws all his arguments relative to any particular scope, from the principal Doctrine propounded in the foregoing part, as plainly appears from chap. v. ver. 23. &c. (4.) He furnishes means for

the attainment of the things enjoined, and for defending them "against the wiles of the "devil," to chap. vi. 20. inclusive.

These things being explained, and Tychicus, the bearer of the epistle, being directed to give the Ephesians fuller information concerning St. Paul (ver. 21, 22.) he concludes with saluting them, and invoking the Divine blessing.

AN

# ANALYTICAL INTRODUCTION

TO

## *St. PAUL'S EPISTLE to the COLOSSIANS.*

THE *Occasion* of the apostle's penning the epistle to the Colossians, may be safely collected from the historical circumstances, which are partly expressed and partly implied.*(a)*

For, FIRST, the apostle expressly mentions (ver. 3—8.) the conversion of the Colossians, effected under the ministry of Epaphras; and the accounts which had been given him by that servant of God, concerning the present state of their church.

SECONDLY, Paul declares in express terms (chap. ii. ver. 1.) that he endured a great con-

flict for those churches which he had not seen in the flesh, and, amongst the rest, for this church. No means therefore could have been adopted, better calculated to strengthen the Colossians, than letters from himself, who was now absent and a prisoner.

THIRDLY, He intimates (chap. ii. ver. 7, 8.) that the church was, at that time, troubled with "enticing words, philosophy, and vain deceit, "after the rudiments of the world." He also shews, by borrowing arguments from *evangelical* doctrines, in order to combat *legal* teachers, and by the inferences which he draws from those arguments, that certain Judaizing Christians burthened the consciences of the Colossian converts, by enjoining on them the observance of the ceremonial law: the necessity of circumcision (ver. 11.); of keeping particular days (ver. 16.); and of abstaining from divers kinds of meats (ver. 16. and 21.); from which, as an intolerable yoke, the Fathers had deemed it necessary to deliver the Gentile

church. Collate Acts xxv. with Gal. v. 3, 4, &c.

Fourthly, If we rightly consider what is said concerning Epaphras, at the commencement and conclusion of the epistle, we shall probably infer, that, while he was earnestly commending to Paul the faith and love of the new converts, and while glowing with holy zeal for their welfare; he moved the apostle by his entreaties, to dispatch this letter to Colosse and Laodicea: (chap. i. ver. 8. and chap. iv. ver. 12. and 13.) The joy consequent on sending the epistle, was doubtless shared by Tychicus (Acts xx. ver. 4.); by Onesimus, himself a Colossian *(b)*; by Aristarchus (Acts, chap. xix. ver. 29. and chap. xx. ver. 4.); by Mark (Acts, chap. xii. ver. 12. and chap. xv. ver. 37, 38.); by Jesus surnamed Justus, by Epaphras, Demas, and Luke (Acts xxvii. ver. 1.); names dear to the Colossians, and with which they were well acquainted (Col. iv. ver. 7.) &c.

Here we may remark, that the Acts of the Apostles, and especially the fifteenth chapter of them, are frequently adduced to explain the Occasion of writing this epistle. The historical books, and in particular that just mentioned, throw light on all the other books of the New Testament; the historical books of the Old Testament perform the same service for the Prophets; and the books of Moses elucidate the writings of both Testaments. But chap. xv. of the Acts, is of special assistance in attaining to a right understanding of the epistles of St. Paul.

*The Apostle's Scope.* These points being premised, we may easily ascertain the Scope of the whole epistle. This was, that Paul, in obedience to his duty as an apostle, might confirm the Colossian converts in the doctrines of faith, and in seeking after that holiness which flows from them. Collate chap. ii. ver. 1—7, with chap. i. ver. 9—12. It was also, that he might

seasonably heal the breaches made by Jewish errors, which had spread, and were perhaps still prevailing; and that he might deliver the church from the evils which these errors had induced; as well as avert from it, those which he foresaw would be consequent on this "vain deceit."

It very evidently appears from the whole structure of the epistle, that the sole reason the apostle had for so carefully confirming the Colossians in the purer doctrines of faith, was a fear lest they should be injured by the pernicious opinions of heretical men. Hence, this, like many of St. Paul's epistles, may and ought to be termed *polemical;* and the apostle himself makes all the doctrines stated have a reference to it, when he says—"This I say (τουτο δε λεγω) "lest any man should beguile you with enticing "words;" chap. ii. ver. 4. The declaration contained in these words should be well considered, as we recognize in it the true and genuine Scope of the whole epistle, expressed in Paul's own words; and thence we may likewise safely

conclude it to be of the polemical kind. That this mode of announcing the Scope of a whole book is usual in Scripture, we may learn from 1 Tim. chap. iii. ver. 14. John chap. xx. ver. 31. 1 John chap ii. ver. 26. 2 Peter chap. iii. ver. 1. &c.

*The Method.* The method of managing a controversy which our apostle adopts, is not to enter the lists with his antagonists, and thus gratify their desires to contend (a practice from which he testifies that his mind was most abhorrent, 1 Cor. chap. xi. ver. 16.) ; but his plan was, to address an epistle to those churches that were infested with false teachers, and by confirming them in the principles of genuine doctrine, to foil the attempts of the adversaries of the truth.

The controversy which he holds in the epistle before us, was the principal one of that age, and engaged the special attention of the apostle of the Gentiles. His discussion of it has proved

a considerable blessing to posterity, because the mode of obtaining salvation depended so much on the present controversy, as to involve in its own, the decision of almost every other question. Hence, if we weigh the apostle's Scope, and examine his method of treating it, we must necessarily set a high value on this epistle, and consider it as fundamental; as one that embraces the Order, Structure, and Harmony of the Christian system with so peculiar a propriety, that not only the young convert cannot desire a more excellent confirmation of the doctrines he has espoused; but even the more established, those who have groaned under many and various temptations, may revert to these first principles with avidity and delight, and find the repose which they had vainly sought elsewhere.

*Historical Recapitulation of the Scope.* The Scope of the apostle may be briefly stated thus. Epaphras had brought to Paul, the glad tidings of the conversion of the Colossians, and faithfully set forth the dangers with which they

were threatened; and as the apostle felt especially concerned for the welfare of those churches to whom he had not himself preached the gospel, and consequently for that at Colosse; as he was anxious they should preserve their purity of faith, and that integrity of life which is the fruit of it; he wrote this epistle to them, by virtue of his Office, under the influences of the Spirit, and perhaps actuated by the intreaties of faithful Epaphras. In it, he fully explains the proper foundations of the Christian doctrine, in order that the Colossians might be assured, that the way into which they were guided by the ministry of Epaphras, was the saving and right way. He also wisely and providently endeavours to avert from them all heterodox opinions, and all danger of corruption either in doctrine or practice.

*The Division.* With respect to the Division of the epistle, it is so plain and natural as easily to be distinguished by the attentive reader. After the Inscription (chap i. ver. 1, 2.) the epistle

may be said to comprehend an Exordium, chap. i. ver. 3—8; a Proposition, ver. 9—12; a Confirmation, chap i. ver. 13, to chap. iv. ver. 7; and a Conclusion.

The Exordium. The Exordium evidently unfolds the Occasion of writing, and therefore does not require a regular analysis. But it is worthy of particular remark, that the apostle has placed that first, which, following the natural order, we should have placed last. The Exordium would, then, have run thus:—"Epaphras has declared to me your love in the "Spirit, and that God by his ministry, has "made you partakers of the Gospel and its "blessed fruits. Understanding, therefore, "your faith and love, which you have derived "from the promise of everlasting life, we have "thankfully adored the riches of divine grace, "and recommended you to God in ceaseless "prayers."—The apostle, however, leaves the natural and obvious order; and, after mentioning his thanksgivings and his prayers, proceeds

to speak of that which lay nearest his heart: to glorify the Lord for the mercy he had shewn the Colossians, and invoke his continued blessing on their church. If this remark be applied elsewhere, the Analysis will in many instances become easier, and Paul's inward affections be better conceived.

The Proposition. The Proposition (ver. 9—12.), flowing from the apostle's abundant love, assumes the form of a prayer; and is couched in exquisite and energetic language, indicative of that tender concern for the Corinthians, by which he was actuated. Had he been uninfluenced by this Affection, he would probably have expressed himself thus:—"I write "in order that you, who are now so much en- "dangered by the errors of heresy, may, "through God's grace, obtain an increasing "acquaintance with saving doctrine and spi- "ritual wisdom; and that you may abound in "desires after holiness, although now en- "tangled in so many fleshly and worldly de-

" ceits." But the apostle, agreeably to the feelings we have recognized in him, sweetly explains, declares, and, as it were, insinuates into the hearts of the Colossians, this the scope of his mind. Hence it happens, that he introduces the subject which forms the principal Proposition, not so much as the scope of his present epistle, as the constant theme of his prayers. He likewise promises *them*, a most abundant measure and increase of divine grace —by praying for it with the most affecting earnestness (ver. 11.); and *himself*, the joy of acknowledging the infinite mercy of God in respect to them (ver. 12.) The remark made concerning the Exordium, may be very properly repeated here: namely, that the apostle opens with that which most engaged his affections; and thus the Proposition varies a little from the natural and accustomed order.

The Confirmation. This may be divided into two parts; first, a Confirmation in the genuine foundation of faith, opposed to the prevailing

errors of the heretics; secondly, an Exhortation to seek, with earnest care, after holiness of life. The first part is Doctrinal (chap i. ver. 13. to chap ii. ver. 3.); and Elenchtical (chap. ii. ver. 4. to chap. iii. ver. 4.)

In the *Doctrinal* part, he lays down (1.) the Proposition, which is couched in clear and weighty language (chap. i. ver. 3.); (2.) the Exposition of the Proposition—from the dignity of the Person (ver. 15—19.) and Office of Christ (ver. 20.); and (3.) the Doctrinal Application of the Proposition. He shews that the Colossians had happily become partakers of this saving doctrine (ver. 21, 22.); which doctrine then forms the ground of an Application replete with instruction and sweetness, and very conformable to the Scope (ver. 23.) The words are likewise well adapted to it, and in themselves most emphatic.

The perversions of the legal teachers who opposed the Gospel, were in no small degree dan-

gerous; so that Paul might justly fear, lest, yielding to the deceitful arguments of those sophists, they should desert the simple truth which they had before espoused. Hence, as we observed, the words "from the hope of the Gospel "which you have heard," are emphatic; and hence the argument "which was preached to "every creature which is under heaven," wherewith he confirms his instructions, is so likewise: for the apostle especially wished to inculcate on their minds, that the gospel which they had heard from Epaphras, was the same gospel that was preached "to every creature under "heaven."

The second Doctrinal Application is therefore very aptly connected (ver. 23.)—"whereof "I, Paul, am made a minister, &c. &c." For he shews, that the very Truth which he propounded, was the express and genuine Object of his Apostleship, for the sake of which he had become a partaker of the sufferings of Christ. Since too, it was especially necessary to the

Colossian church, that this Object should be fully understood and explored, he commences with passing on it a merited eulogium (ver. 25—27.); speaking of it as the mystery of Christ's manifestation to the Gentiles, which he had been sent into the world to announce; and thence he makes a very apt transition to the third Doctrinal Application. Here, he points out the way in which he was to discharge the office committed to him, as well towards men in general (ver. 28, 29.); as towards the Colossians and Laodiceans in particular, and all those who had not seen his face in the flesh: (chap. ii. ver. 1, 2, 3.)

If this threefold Doctrinal Application be well considered, we shall conclude that nothing could have been said, more apposite to the state of the Colossian church. What indeed would so effectually confirm them in the doctrine they had embraced under Epaphras, as St. Paul's assurance that it was genuine; that it was the very Truth which he deemed it the object of his

mission to publish to the world ; and that they had become the subjects of his rejoicing and the objects of his care, because they espoused it. It was likewise very essential, that he should deeply impress their minds with a conviction of his apostolic authority, and enforce that conviction by pointing out the fruits of the gospel, and the sufferings he underwent on account of it ; in order that he might not only confound the presuming arrogance of the false teachers, but give additional energy to the arguments with which he was about to oppose their opinions.

The attentive reader will now without difficulty perceive, that the apostle's language is strongly emphatic and excellently adapted to his Scope. For instance (chap. ii. ver. 2.), he says, " unto all riches of the full assurance of " understanding :" because there was reason to fear, lest the new converts should be hindered and shaken, by the numerous doubts which their adversaries raised. " In whom," says the apostle (ver. 3.), " are hid all the treasures of

" wisdom and knowledge;" because those adversaries, " vainly puffed up by their fleshly mind" (ver. 18.), promised the Colossians greater degrees of wisdom.

In the Elenchtical part (προς ελεγχον) of Confirmation, which is included chap. ii. ver. 4. to chap. iii. ver. 4, the apostle adopts the following order. 1. He connects this part with the preceding:—" This I say," and adds a general proposition—" lest any man should beguile you " with enticing words" (ver. 4). 2. He prevents an Objection; remarking that, although he was absent, he felt concerned for their welfare (ver. 5.): and here we may observe with delight Paul's paternal affection for the Colossians, as well as his ardent zeal for the enlargement of the church and the establishment of order. 3. This is followed by the general conclusion of the whole controversy, which is also *practical*, and placed first, where it is more easy to be understood than if placed last; because the Scope and ultimate end of the writer are thus obvious to the

reader, at once; and because the arguments which follow, impress themselves on the mind with more energy. 4. He lays down the Opposite Proposition which he nevertheless expresses generally, because the Colossians would readily know to what he alluded (ver. 8). It is, however, evident, from collating the eighth with the preceding and subsequent verses, that the Opposite Proposition and true state of the controversy may be formed as follows. The apostle's Proposition was :—" God hath delivered us from " the power of darkness, and hath translated us " into the kingdom of his dear Son ; in whom " we have redemption, through his blood, even " the forgiveness of sins" (chap. i. ver. 13, 14). The Judaizing teachers contradicted this : saying, that " it was necessary for Christians to " be circumcised, and to keep the law of Moses," Acts xv. ver. 5. The Opposition becomes therefore evident. *Proposition.* " We are kept " simply through faith in Christ Jesus, by " which (faith), we have received the forgive- " ness of all our sins, and eternal life." *Op-*

*posite Proposition.* "We are not kept simply "through faith in Christ Jesus, but if we de- "sire to be saved, we must be circumcised, and "keep the law of Moses, and the traditions of "men, in meat and drink, in respect of a holy- "day, the new moon, the sabbath, and wor- "shipping of angels." Hence the language of the Judaizing teachers was, "Touch not; "taste not; handle not;" ver. 21.

Now in this Opposite Proposition, the doctrines of Redemption and Christ's Satisfaction, of Justification and Sanctification, were greatly corrupted; and thereby, consciences which had been recovered into liberty by Jesus, were again subjected to human powers and to a heavy yoke of traditions. Hence the Opposite Proposition is followed by arguments refuting it.—1. In Christ dwelleth all the fulness of the Godhead bodily (ver. 9.) 2. Ye are complete in Christ. 3. Christ is the head of all principalities and powers (that tyrannize over the conscience). 4. In Christ ye are now cir-

cumcised, and therefore dead, in putting off the body of sin (ver. 11). 5. Buried with him in baptism (ver. 12). 6. Risen also with him through faith (ver. 12.) 7. Raised with him from the dead, through the forgiveness of sins (ver. 13). 8. Whence the hand-writing is blotted out, taken away, and nailed to his cross (ver. 14). 9. And in the cross of Christ (Christ being spoiled and crucified;) were those principalities and powers which had hitherto imposed a heavy yoke on the conscience, spoiled, made an open shew of, and led in triumph (ver. 15). From these arguments the proper Conclusion naturally flows (ver. 16), which likewise aptly touches on the substance of all the arguments (ver. 17).

The Application follows, which consists of a Dehortation, a Reproof, and an Exhortation. The arguments of the Dehortation are as follows. 1. The adversaries beguile you of your reward. 2. They boast of things which they have not seen. 3. They are presumptuously

and carnally puffed up (ver. 18). 4. They do not hold the Head, on which alone depends the increase of the body and members. The Reproof is given, because they had already inclined to the erroneous opinions of the adversaries (ver. 20, 21), which he administers in an argument drawn from antecedents (ver. 20), adding a new argument (ver. 22.) ; and guarding it (ver. 23.) The Exhortation (chap. iii. ver. 1, 2), he confirms by argument (ver. 3 and 4) ; and then makes a delightful and happy transition to the second part of Confirmation, namely, the Exhortation. Vide page 214.

*The Exhortation.* This is preceptive, and contains an Exhortation to seek after holiness with all diligence. It includes the following things. 1. A general persuasive to mortify the flesh (chap. iii. ver. 5). 2. A twofold argument drawn from the justice of God (ver. 6), and from the difference between their present and pristine state (ver. 7, 8). 3. A fuller explanation of the method by which sanctification is to be attained—

by putting off the old man (ver. 9); and by putting on the new man (ver. 10). This he holds forth, in the same verse, in opposition to the Judaizing teachers, from the final cause ("renewed in knowledge"); the formal cause ("after the image"); the efficient cause ("of "him that created him"); and from the universality of the Subject (ver. 11). He then proceeds to descant on the cultivation of Christian graces (ver. 12, 13, 14); of heavenly and inward peace (ver. 15); of the divine word, with spiritual joy and gladness (ver 16); and with thanksgiving in word and deed (ver. 17). 4. He descends to the particular duties of wives (ver. 18, 19); of children (ver. 20); of parents (ver. 21); of servants (ver. 22—25;) and of masters (chap. iv. ver. 1). 5. He finally commends to the attention of all, two very important precepts: namely, incessant Prayer not only for the private success, but for the general spread of the Gospel (ver. 2—4); and Wisdom in conversation, especially to them that are without (ver. 5 and 6.)

However long this Exhortation seem, it evidently flows from the preceding subject. Precept answers to doctrine, as a stream to its fountain; and, thus, the Apostle admirably points out the proper source of sanctification, and the method of teaching the gospel, which is most agreeable to the mind of the Holy Ghost. Let these things be duly observed, and it will become of little or no consequence, whether any divisions be made in the Confirmation; since any one may refer all to Refutation and term the rest the Application; whether they be distributed into three parts—doctrinal, elenchtical, and preceptive; or whether divided into two, as we ourselves have done, deeming it more conformable to the Proposition, and the just mode of treating it.

In the *Conclusion*, he speaks of the mutual communications of their several states (ver. 7—9); the salutations of others (ver. 10—14); the salutations of the brethren (ver. 15); gives special directions (ver. 16, 17); and a remem-

brance of himself, together with a prayer for their welfare (ver. 18).

The Argument of the epistle may be paraphrased in the following manner.—"I have "thanked, and I continue to thank my God, "for your conversion, effected under the minis- "try of Epaphras; an account of which he has "communicated to me. It is my incessant "prayer that you, being strengthened of God, "may increase in knowledge and holiness; and "remembering the mighty mercy, how that He "fully redeemed you through Christ the Lord, "the Saviour of you and of all; who, if you "abide in the faith, is also your eternal joy in "the Gospel (which is preached in the world, "and committed to me, together with fellow- "ship in the sufferings of Christ), even as He is "become to the Gentiles, the hope of glory. "Wherefore I labour, that all may be fully "formed in Christ; but especially that you, "the Laodiceans, and all the churches that do "not personally know me, may persevere in in-

" tegrity of faith and practice. Though absent,
" I write as if I were really present, lest, in-
" fluenced by vain persuasions, you should leave
" Christ whom you have received, and side with
" Judaizing Christians; when Jesus, in his pas-
" sion, death, and resurrection is made to you
" All in All, and bears the same relation to the
" law, as a substance to its shadow. Let it
" then be your care, that you be not beguiled of
" your reward by them who know not what they
" affirm; and who leave Christ, the Head,
" whence is derived every increase, being vainly
" puffed up in their minds. Why do you, who
" are dead to the world, listen to worldly doc-
" trines concerning things obnoxious to corrup-
" tion and unworthy of the wisdom that dwells
" in the Saviour? Influenced by the considera-
" tion that ye were quickened together with
" Christ, and are about to enjoy with him im-
" mortal glory, elevate your souls to things
" above; and, being invested with this high
" dignity, persist in mortifying the old man;
" put on the new man, with righteousness, peace,

" and joy in the Holy Ghost; honour Christ;
" do all in his name with thanksgiving; con-
" tinuing, every one according to his calling,
" in prayer, especially for me; and acting with
" wisdom your respective parts in the world.
" Tychicus and Onesimus will give you further
" information respecting my state, &c."

# NOTES

BY

# THE TRANSLATOR.

---

*" It is a great happiness to have pointed out to us,*
*" the best books written on any science, or any*
*" special part of it. For want of this advantage,*
*" many a man has wasted his time in reading*
*" over perhaps some whole volumes, and learned*
*" little more by it, than to know that those*
*" volumes were not worth his reading."*

DR. WATTS.

---

"The Notes by the Translator contain a valuable fund of "bibliographical knowledge, collected and digested from "various approved sources, on all the topics discussed by "Professor FRANCK; from which the student of the Sacred "Writings may derive important direction and assistance."

CHRISTIAN OBSERVER, December, 1814.

# NOTES

BY

# THE TRANSLATOR.

## PART I.

### CHAPTER I.

### *Grammatical Reading.*

*(a)* 1. With respect to a *Version* of the Holy Scriptures, none has such claims on the student's attention as the authorized English Translation. "Those who have compared most of the European Translations with the Original, have not scrupled to say, that the English Translation of the Bible, made under the direction of King James the First, is the most accurate and faithful of the whole. Nor," adds Dr. Adam Clarke, "is this its only praise; the Translators have seized the very *spirit* and *soul* of the Original, and expressed this, almost every where, with pathos and energy."

The best *Latin* Version of the New Testament, according to Dr. Doddridge, is Beza. "Erasmus is not equally accurate with him; and Castalio," adds

the Doctor, " is often false, and in several places, full of affectation." Pagninus improved by Montanus is a very liberal version; and is printed in Leusden's Greek Testament, 12mo. Berol. 1761; and in Montanus's edition of the Greek Test. printed with his Bible mentioned note *(h)*.

2. A good edition of the Greek Testament, is, of course, a main desideratum with the Biblical student. Griesbach's Testament printed at Hallé, or Wetstein's 2 vol. fol. Amst. 1751-2, are the best we have; and, when the student is competent to critical inquiry, he should certainly procure a copy of one of them. Bengelii Novum Testamentum Græcum, is much esteemed, 8vo. Stutgard 1734; ibid. 1739; ibid. 1753; Tubing. 1762; ibid. 1776; and Lips. curante Buttigio, 1737.—Another excellent edition, is Wetstein's Novum Testamentum post priores Steph. Curcellæi, &c. Amst. 1735. " This is the second edition of that in 1711, and is much more accurate, and, in almost every respect, more valuable." For an account of these, and other editions of the Greek Testament, the reader is referred to the Bibliotheca Sacra of Le Long, and to the Bibliographical Dict. of Dr. A. Clarke.

*(b)* Instead of Pasoris Lexicon Nov. Test. (Lips. 1774), Parkhurst's and Ewing's Greek and English Lexicons, may be safely recommended. The former, however, gives the verbs only in the first person singular of the present tense; and, on that account, the latter work may merit the preference of those who are *learning the language*, because it makes the path more easy and more certain. Both have prefixed *Greek Grammars* to their Lexicons, which are esteemed.

Those who understand the Latin language, and who have made a progress in the study of the Greek, need scarcely be referred to Schleusner's Novum Lexicon Græco-Latinum in Novum Testamentum, 4 vol. 8vo. Lips. 1801. " This work," says Dr. Herbert Marsh, " contains a treasure of knowledge, with

which no student in theology can dispense. The different senses of the words are investigated with the utmost philological precision; they are illustrated by the principal passages of the Greek Testament; and the whole is arranged in the most perspicuous manner."

*(c)* " Novum Testamentum Græcum, Amst. form. min. Blaeu. 1663. A beautiful and correct edition; the paper and type remarkably good, and the press work well executed. It consists of 460 pages; is a little more than four inches in length, about two and a quarter in breadth, and half an inch in thickness. A treasure to those who wish to make the Greek Testament their constant companion. Reprinted ibid. 8vo. 1648.—Nov. Test. cum notis Scaligeri, Stephani, et Casauboni, Gr. 8vo. Lond. 1633. A good edition, very thin and convenient for the pocket.—The most convenient and accurate for common use, is that of Gerhard of Maestrich, Wetstein, Amst. 1735, 12mo. with various readings, parallel texts, and some useful maps. That by Bengel, Stutgard, 1734, 12mo. is a very accurate and excellent edition." Dr. A. Clarke.

" Elzevir's editions in 12mo. are in great repute, especially that of 1624. Smytegelt's edition, 1675, is beautiful, and small for the pocket." Dr. E. Williams.

It may be proper to observe, that one of *these* editions may prove sufficient for persons who are merely learning the Greek language, without the editions mentioned under note *(a)*, which are chiefly valuable for *critical* purposes.

*(d)* 1. J. Leusdeni Compendium Græcum Nov. Test. 12mo. Lond. 1688.

2. Nov. Test. in quo tum selecti versiculi 1900, quibus omnes N. Test. voces continentur, asteriscis notantur; tum omnes et singulæ voces, semel vel sæpius occurrentes peculiari nota distinguuntur; auctore Joan. Leusden. 16mo. Amst. Wetstein, 1688; 18mo.

Lond. Smith, 1698; 16mo. Amst. Wetstein, 1701; 16mo. ibid. 1740; 8vo. Amst. Wetst. 1698. Vide Dr. Clarke's Bib. Dict.

*(e)* The best edition of St. Clement's Epistles is that by Wotton, Gr. and Lat. 8vo. Cantab. 1718.

The most correct edition of the epistle ascribed to St. Barnabas, is 8vo. Lond. 1710.

S. Ignatii Epistolæ, juxta exemplar Mediceum, una cum veteri Latinâ versione a Pearson et Smith; Gr. et Lat. 4to. Oxon. 1709. For the best translations of the epistles ascribed to Clement, Barnabas, and Ignatius, see Abp. Wake's Genuine Epistles.

S. Justini Martyris opera ab Oberthur, 8vo. Gr. et Lat. Wirceb. 1777, 2 vol. "A very good, neat, and portable edition."

Athenagoras. The following is an excellent edition of his works; Legatio—et de Resurrectione, &c. Gr. et Lat, curâ Edvardi Decbair, 8vo. Lond. 1706. For a translation, see the Apologetics of Athenagoras by David Humphreys, 8vo. Lond. 1714.

S. Macarii Homiliæ, Gr. et. Lat. 8vo. Lips. 2 vol. 1698 and 1699. "A very neat edition."

The reader is referred to Dr. A. Clarke's Concise View of Sacred Literature, for a complete account of the Works attributed to the Fathers. It contains likewise notations of the first editions, the best editions, and the best English translations; besides other valuable matter.

*(f)* 1. The best edition of the Septuagint is that prepared by the late Dr. Holmes, which is *now* publishing. The first Volume appeared in 1798, since which period, several Parts have been published, under the inspection of Mr. Parsons.

Breitinger's edition of Grabe's Septuagint, 4 vol. 4to. Tiguri. Helvet. 1730, ranks very high in the republic of letters. See Dr. A. Clarke's Bib. Dict.

For learning the language and for common use, the following may be safely recommended, as substitutes.

Septuaginta, 12mo. Cantab. 1665. " This Edition is well executed, and has a learned preface by Bishop Pearson."

Septuaginta Milli, 12mo. 2 vol. Amstel. 1725. " A very correct edition."

2. Eusebii Historia Evangelica, a Guil. Reading, Gr. et Lat. fol. Cantab. 1720. " Best edition.—The best English translation is the second edition of that published Lond. 1696, under the title of the History of the Church from our Lord's incarnation, to the twelfth year of the Emperor Mauricius Tiberius, or the year of Christ, 594, &c. &c."

3. Chrysostomi Opera, Edit. Benedictin. Montfaucon. 13 vol. Gr. et Lat. fol. Paris, 1718, 1738. " The best edition."

4. S. Basilii Opera, Gr. et Lat. a Garnier Monacho Benedictino, 3 vol. fol. Paris, 1721. " Best edition."

5. Michael Neander was a Protestant Divine, and born in Silesia, 1513. He was a rector of the university of Ilfeldt, and afterwards of that at Pforzheim. He wrote a Hebrew Grammar; Pindarica Aristologia; and other works; but of those mentioned here, I have met with no notice.—See *Melch. Adam vit. Germ. Theol.*

6. Spicilegium Sanctorum Patrum, ut et Hæreticorum Sæculi I. II. III.—a Jo Ernest. Grabe, Gr. et Lat. 8vo. Oxon. 1700, 3 vol.—et 8vo. Lond. 1714, 3 vol. For further information, see Dr. A. Clarke's Bib. Dict. Bib. Miscel. and Concise View.

*(g)* Riveti Critica Sacra, cum Tractatu de Patrum Auctoritate, 1690, 8vo.

Roberti Coci, Censura quorumdam Scriptorum, qui, sub nominibus Patrum antiquorum a Pontificiis citari solent, Lond. 1523, 4to.

Pearsonii Vindiciæ Epistolarum S. Ignatii, 4to. Cantab. 1672. Boyle calls this " an incomparable work;" and " one of the first books in the world for criticism."

*(h)* 1. The best version of the Bible is undoubtedly our own authorised translation.

Biblia Sacra Scholiis illustrata a J. Tremellio et F. Junio, fol. Lond. 1581.—"The version of Junius and Tremellius," says Dr. A. Clarke, "has much of the true natural simplicity; the chief Hebraisms are preserved and the whole exactly conformable to the Hebrew text, without obscurity or barbarity."

Opitii Atrium Linguæ Sanctæ, Lips. 1710.

Biblia Sacra, per Xantem Pagninum, Lugd. 1527, 4to. Arias Montanus, who employed himself in improving Pagnini's version, says, "Ejus interpretatio, veluti omnium tutissima, Hebraico textui adnecteretur."

2. With respect to Hebrew Bibles, Van der Hooght's 8vo. 2 vol. Amst. 1705, "for elegance and accuracy has no equal." Of this work, Mr. Frey has published a new and very correct edition.

"The most elegant and correct of the Anti-Masoretic Bibles, is Biblia Heb. Forsteri, 4to. 2 vol. Oxon. 1750."—Mr. Boothroyd has published an edition of the Hebrew Bible in quarto, without points, but with various readings and critical notes.

For those who are studying the language, the following will be more useful.—

Hutter's Hebrew Bible, Hamburg, 1587, and again in 1607. "This work is so printed, as that the student ascertains the roots at once, for which he is to search his Lexicon. A *useful* part of it, which Hutter calls Cubus Alphabeticus sanctæ Hebrææ Linguæ, is wanting in some copies; and of this purchasers should be aware."

"But the most useful Hebrew Bible, for any learner who is even moderately acquainted with the Latin is that of Montanus, with an interlineary Latin translation. The Latin word is put exactly above the Hebrew word to which it belongs, so that the student is sure to know the right sense of any word in the text. The best edition was printed at Antwerp, by C. Plantin, 1572, folio; but there is a second and excellent edition, ibid. 1584, folio. The latter folio editions, and especially the edition in 8vo. are miserably executed." Dr. A. Clarke.

*(i)* The best Hebrew Grammar on the Masoretic plan, is perhaps that by Mr. Israel Lyons, published by Lunn. Of Parkhurst's Grammar, prefixed to his Lexicon, the Editor of the British Critic has remarked, that "the experience of thirty years, has evinced it to be, beyond comparison, the best introduction to the Hebrew Language which ever made its appearance." The reader should observe, that this is an Anti-Masoretic Grammar. Frey's Hebrew Grammar may be recommended to the student as a very useful one in acquiring the language.

*(k)* Opitius's Atrium Linguæ Sanctæ, Lips. 1710; Bythner's Lyra Prophetica, 4to. Lond. 1664; and Leusden's Clavis Veteris Testamenti, 4to. Ultraj. 1683; are become extremely scarce. Opitius's Hebrew Lexicon, and Baldovius's Grammar are works, of which, notices have been sought in vain. There is another piece on a similar plan, Robertson's Clavis Pentateuchi, 1 vol. 8vo. Edinburgi, 1770, but it must likewise be numbered among scarce works. These volumes, independently of their rarity, are calculated for those only who are acquainted with the Latin.

*(l)* Opitius's Lexicon is become completely scarce, and I know of no Hebrew Lexicon on the same plan. When the student is *advanced,* Parkhurst's Hebrew and English Lexicon, Lond. 4to, 1792, and royal 8vo. 1800, may be safely recommended.—Stockii Clavis Linguæ sanctæ veteris Testamenti, 8vo. Lips. 1753, "is," says Dr. E. Williams, "a work of uncommon merit, in consulting which, the serious biblical student is seldom disappointed."

Buxtorfii Lexicon Hebraic. et Chald. Bas. 1735, 8vo. is much esteemed. But Frey's Hebrew Dictionary, in which the words are ranged alphabetically, and not according to the roots, is beyond all comparison the best for the Hebrew student.

*(m)* Johannis Leusdeni Compendium Biblicum, 8vo. Ultraj. 1668.

*(n)* Those, however, who have not the advantage of a Tutor's assistance, must not despond. "Nobody," says Mr. Locke, "knows what strength of parts he himself has, until he has tried them; and of the understanding, one may most truly say, that its force is greater generally than it thinks, until it is put to it. 'Vires acquirit eundo' The proper remedy here is, but to set the mind to work, and apply the thoughts vigorously to the business; for it holds in the struggles of the mind, as in those of war, 'dum putant se vincere, vicêre;' a pursuasion that we shall overcome any difficulties that we meet with in the sciences, seldom fails to carry us through them. Nobody knows the strength of his own mind, and the force of steady and regular application, until he has tried."

*(o)* Biblia sine Punctis, 8vo. Lugd. Bat. Men. ben. Israel, about 1680. As a portable Bible, the following is recommended.—Biblia Hebraica sine Punctis; versibus, capitibus, et sectionibus interstincta, notisque Masoretarum quas Kri et Ktif appellant instructa, ad Leusdenianam Editionem adornata. Amstel. 1701, 18mo. "This is a very small pocket size, and a beautiful little book. The Wetsteins of Amsterdam printed Leusden's Greek Testament on paper of exactly the same size, to bind up with the Bible. The best edition of the Testament for this purpose, appears to be that of 1740, Amst. by Wetstein and Smith." Dr. A. Clarke.

*(p)* The ancient Jews divided the Bible into three parts; the Law, the Prophets, and the Hagiographa; for a detailed account of which the reader is referred to Buck's Theological Dictionary, vol. 1, p. 76; or the Encyclopedia Perthensis, vol 3, p. 614. It is sufficient to notice here, that the Hagiographa comprehends the Psalms; Proverbs; Ecclesiastes; Canticles; Job; Ruth; the Lamentations; Esther;

Daniel; Ezra (including Nehemiah); and the Chronicles. Of these, a part of Daniel and Ezra is in the *Chaldee* dialect.

*(q)* John Conrad Danhawer, a German Divine of the Lutheran Church, born at Brisgaw, in 1603. He was Professor of Eloquence at Strasburgh, where he died in 1666. *(Moreri)*. His works I have never seen.

*(r)* 1. Blackwall's Sacred Classics, 2 vols. 8vo. London, 1727—1737, &c. " is a work that gives many well chosen instances of passages in the classics which may justify many of those in Scripture that have been accounted solecisms."—Dr. Doddridge. It was indeed written, to prove that the Greek of the New Testament was classically just; but it is generally allowed that the learned author failed in his *main* object; nor did the cause of truth require that he should succeed. It is, however, a most valuable production. The Latin scholar is referred to the following translation of it, which, says Dr. A. Clarke, " is much more valuable than the English Original, being enriched with many critical observations, by the learned editor."—Blackwalli Sacri Classici a Wollio, 4to. Lips. 1736.

2. Pfeifferi Opera Omnia, 1 vol. Ultraj. 1704.

*(s)* Glassii Salomonis Philologia Sacra, 4to Lips. 1725; and 2 vols. 8vo. Lips. 1776. Dr. E. Williams notices editions 4to. 1743, 1776, a *Dathio*. This " immortal Work," as Mosheim styles it, requires no testimony in its favour.

*(t)* 1. Clavis Scripturæ Selectæ, seu de Sermone sacrarum Literarum; auctore Matt. Flacco (often written *Flacio*) Illyrico. Basil. Oporinus, 1567, fol.

*(u)* Buxtorfii Thesaurus Grammaticus, Basil, 1609.

*(v)* 1. Antonius Schorus, de Ratione discendæ docendæque Linguæ Græcæ et Latinæ, Argent. 1549, 8vo. et Argent. 1571, 8vo.

2. Antonii Schori Phrases Linguæ Latinæ è Ciceronе collectæ Basil. 1550, 8vo.

*(w)* The Commentaries of Drusius, Grotius, &c. are in the Critici Sacri, Lond. fol. 1660.

*(x)* Philippi Herwarti Compendium, &c. of which an edition was edited about the year 1670, by Frischmuth, a learned German.

*(y)* 1. The Chaldee parts of Holy Writ are, of course, printed in all editions of the Hebrew Bible; and the translation, in our own authorised version. The Chaldee much resembles the Hebrew.

2. "The Targum" is the designation given to the Chaldee paraphrases of the books of the Old Testament, of which there are no less than nine. Seven of them are written in the corrupt Jerusalem dialect of the Chaldee language; but the Chaldee of Onkelos and Jonathan is classical and pure." The two latter, have been printed by Jo. Buxtorf, in his great Hebrew Bible, 4 tom. fol. Basiliæ, 1620; and all of them, except the Targum of Rabbi Joseph the Blind, on the two books of Chronicles (the M. S. of which was not then discovered), are printed in the London Polyglott. See also the second Edition of the Great Bible, Venice, 4 tom. fol. Bomberg. 1548.

*(z)* מכלל יופי (Michlal Iophi), Perfectio Pulchritudinis, seu Commentarius in loca selecta vocesque et res difficiliores Sacræ Scripturæ a R. Selemone Ben Melech; cum לקט שכחה Spicilegio, seu rerum præteritarum et intermissarum; Authore R. Jacob. Abendana. Amst. 4to. Anno a Mundi condito 5421. This edition is in the Library of the *London Society*.

Biblia sacra Hebraica et Chaldaica, cum Masora,

&c. edente Jo. Buxtorfio, Basiliæ, 1620, 4 tom. fol. This is Buxtorf's Bible, mentioned in the last note.

For a complete account of the writings of the Rabbins, the reader is referred to Bartolocci Julii Bibliotheca magna Rabbinica, de Scriptoribus et Scriptis Hebraicis, Romæ, 1675, 4 vol. fol. and to Imbonati Bibliotheca Latino-Hebraica, &c. Romæ, 1694, fol.

## CHAPTER II.

### *Historical Reading.*

*(a)* Our author's term *historicus* (historical), is not, perhaps, very happily applied, and yet it does not seem easy to substitute a better. The reader will see, in the course of the chapter, that it is here taken in a wider sense than it usually conveys.

*(b)* "The Sum and Substance of the Scriptures" is a designation frequently applied to some main doctrine of the Bible; and thus Christ sometimes receives this character. In the instance before the Reader, it means a brief, but complete summary of the subjects, &c. recorded in the Scriptures. Such a synopsis is given by almost all commentators, as well as by Luther.

Lutheri Opera omnia, 7 vol. fol. Witteburg. 1554, et ann. seqq.

*(c)* Heideggeri Enchiridion Biblicum, Lips. 1703. Tig. 1681, and Amst. 1688.

*(d)* Wolffgangi Franzii Tractatus de Interpretatione Scripturæ Sacræ, 1634, 4to. Vide page 294.

The division of the sacred text into chapters and verses is of modern date. Hugo de Sancto Caro, who flourished in the thirteenth century, projected the first Concordance to the Scriptures, and found it necessary to divide the books into sections, and the

sections into subdivisions, in order to find out with the more ease any word or passage of Scripture. These sections are the same as our chapters, but the subdivisions do not correspond with our verses. This was the invention of Rabbi Mordecai Nathan, about 1445, who, in imitation of Hugo, drew up a concordance to the Hebrew Bible for the use of the Jews. See the Ency. Perth. Art. BIBLE.—" Blackwall's Sacred Classics," says Dr. Doddridge, " contains good observations on the divisions of chapters and verses, by which the sense is often obscured."

*(e)* Chemnitii Loci Theologici, Francof. et Wirtemb. 1690.

*(f)* 1. The student may find it useful to consult Locke's Common-Place Book to the Bible by Dodd, 4to. Lond. and Talbot's Complete Analysis and New Arrangement of the Bible, 4to. Leeds, " including the whole Scripture *verbatim*, scientifically arranged." Warden's System of Revealed Religion, 4to. Lond. 1769, has its subjects " digested under proper heads, and is compiled in the express words of Scripture."

2. Tossani Concordantia Bib. Lat. Junii et Tremellii, et Theod. Bezæ, fol. 1639.

*(g)* The Works enumerated in this and the following Note, on the subject of *External Circumstances*, are in high repute; and as they are within the compass of English Readers, and are equally as valuable as those scarce pieces which the Professor has introduced, no apology can be requisite for noticing them here.

Waltheri Officina Biblica, 4to. 1668.

Kortholtus (Christianus) de variis Scripturæ Sacræ Editionibus, Kilon. 1684, 4to.

Father Richard Simon's Critical History of the Old and New Testaments, 2 vols. 8vo. " is a work of long established reputation. It was first published in

French, in 1768." Dr. E. Williams's Christian Preacher, p. 416.

Jo. Hen. Maii Examen Historiæ Criticæ Novi Testamenti Rich. Simon. Francof. 1690; and Gies. Has. 1694.

Dr. Walton's Prolegomena treat on philological, chronological, geographical, and other points, in a very full and learned manner. See the Biblia Sacra Polyglotta, 6 vol. fol. Lond. 1657

" Campbell's Preliminary Dissertations to his new translations of the Gospels, possess various excellencies, and rectify some considerable mistakes in Father Simon's Critical History, 4 vols. 8vo. or (an inferior edition), 2 vols. large 8vo. 1807." Vide Dr. E. Williams's Christian Preacher, p. 416; Forbes's Life of Beattie, vol. 2, p. 112; Crit. Rev. vol. 67, p. 179, and vol. 68. p 276.

Dr. Gerard's Institutes of Biblical Criticism, 8vo. 1808.—For a high character of this work which lays down the *Laws* of Sacred Criticism, see the Annual Review, vol. 7, p. 308, and the British Critic, vol. 32, p. 340.

Professor Michaelis's Introduction to the New Testament, translated and considerably augmented with Notes, and a Dissertation on the origin and composition of the first three Gospels, by Dr. Herbert Marsh, 6 vols. large 8vo. " Michaelis treats of the genuine antiquity, the language, readings, M.S.S. and principal editions of the New Testament; also, of the marks of distinction, aspirations, and accents, the ancient versions, and the divine inspiration of the books." Dr. E. Williams's Christian Preacher, p. 416; Monthly Rev. vol. 17, p. 296, and vol. 18, p. 86; Brit. Crit. vol. 4, p. 54, and vol. 20, p. 667.

Beausobre and L'Enfant's Introduction to the reading of the Holy Scriptures, intended chiefly for young students in Divinity, 4to. Lond. 1784. Bishop Watson republished this piece in his collection of Theological Tracts, 6 vols. 8vo. Cantab. 1785; and observes

respecting it, that it is "a work of great merit; the authors have not left any topic untouched, on which the young student in divinity may be supposed to want information."

*(h)* Bocharti Opera omnia, curis Joannis Leusden. et Petri Villemandy, Lugd. Bat. 1712, 3 vols. fol. "This," says Dr. A. Clarke, "is the best collection of his works." Besides the Hierozoicon mentioned by our author, "he wrote a very learned and accurate work on the geography of the Sacred Writings, entitled Phaleg and Canaan. Both these pieces, as well as several valuable dissertations in his works, throw much light on many obscure places in the Sacred Writings."

"Dr. I James Scheuchzer, is author of a very elaborate work, entitled Physica Sacra, which has been printed in Latin, German, and French, and forms a regular comment on all the books of the Bible, where any subject of natural history occurs, The learned author has availed himself of all the researches of his predecessors on the same subject, and has illustrated his works with 750 engravings of the different subjects in the animal, vegetable, and mineral kingdoms, to which there is any reference in the Scriptures. The German edition was published in 1731, in 15 vols. folio; the Latin edition in 1731; and the French in 1732, 8 vols. folio, often bound in 4. The work is as rare, as it is useful and elegant." Dr A Clarke.

Wolffgangi Franzii Animalium Historia Sacra, Amstel. 1643, 12mo. and 4 tom. Franc.

Calmet's Dictionary of the Holy Bible, explaining the names, histories, &c. of persons, places, and natural productions, mentioned in Scripture; the antiquities, buildings, coins, habits, laws, customs, and peculiarities of the Jews and other Eastern nations; with chronological tables, calendars, &c. &c. To which are added, entirely new illustrations of Scripture incidents and expressions, selected from the accounts of the most authentic historians, travellers,

&c. Illustrated by numerous Plates of views, plans, habits, &c.—Also, the Supplement to Calmet's Dictionary of the Holy Bible, containing words omitted in the Dictionary, and further remarks, &c. in continuation of the fragments. 4to. See Dr. E. Williams's Christian Preacher, 2d edit. p. 423, Mon. Rev. 1797, p. 392 ; Crit. Rev. 1788, p. 462.

Scripture Illustrated, by Engravings referring to Natural Science, Customs, Manners, &c. By the Editors of Calmet's Dictionary, 4to. See the Monthly Rev. May, 1803; and Evangelical Mag. vol. 11. p. 347—9.

A Companion to the Holy Bible; the subject, Sacred Geography : being a geographical and historical account of places mentioned in the Holy Scriptures ; originally composed by Edward Wells, D. D. Now revised, and corrected, and augmented by a series of Geographical excursions, in which the geography of Scripture is confirmed by evidence entirely new in its application, &c. By the Editor of Calmet's Dictionary ; with (forty-four) maps and plates.—Lit. Panorama, vol. 5. p. 858.—The original work is in the Bishop of Chester's List of Books.

Brown's (of Haddington) Dictionary of the Bible ; containing an historical account of the persons ; a geographical and historical account of the places ; a literal, critical, and systematical description of other objects, whether natural, artificial, civil, religious, or military ; and the explication of the appellative terms mentioned in the writings of the Old and New Testaments. 5th Edition, 2 vols. 8vo.—For a high character of this work, see the Gospel Mag. 1778, p. 424; and the Evan. Mag. Nov. 1799.

Prittii Introductio ad lectionem Novi Testamenti, in quâ quæ rem criticam historiam, chronologiam, et geographiam pertinent breviter et perspicue exponuntur, 8vo. Lipsiæ 1704, and a fourth edition in 1737. "I have never," says Bishop Watson, "met with any book superior to this, as an introduction to the New Testament."

Harmer's Observations on various passages of Scripture, revised, corrected, and enlarged from modern writers, with Notes, &c. by Adam Clarke, L.L.D. and F.A.S. 4 vols. large 8vo. 1808. This work "casts much light on many difficult Texts, that relate to the customs and manners, civil and religious, of the Asiatic nations, by quotations from the works of ancient and modern travellers into different parts of the East, who have described those customs, &c. as still subsisting." See Dr. Williams's Christian Preacher, p. 418, and Eclec. Rev. vol. 5, p. 1115.

S. Burder's Oriental Customs; or, an Illustration of the Sacred Scriptures, by an explanatory application of the customs and manners of the Eastern nations, 2 vols. 8vo. This work is on the plan of the preceding, and contains much new matter. See the Monthly Rev. June, 1802; Brit. Crit. Feb. 1804, and July, 1807; Evan. Mag. March, 1802, and March, 1807.

"Fleury's Manners, Customs, Laws, Polity, and Religion of the Israelites," observes Dr. E. Williams, "is a pleasing and instructive little volume. Bishop Horne says of it, "It is an excellent introduction to the reading of the Old Testament, and should be put into the hands of every young person.' An improved edition of it has been published by Dr. Adam Clarke, 1802."

Dr. Jennings's Jewish Antiquities; a course of Lectures on Godwin's Moses and Aaron, 2 vols. 8vo. This work is in the Bishop of Chester's, and in Dr. E. Williams's Lists. See also the Monthly Rev. vol. 35, p. 124.

Godwin's Moses and Aaron, &c. 4to. 1685, &c. See Christian Preacher, p. 481.

Buxtorfii (Patris) Synagoga Judaica, Basil. 12mo. 1661, and 8vo. 1712. "It treats of the sects, rites, &c. of the Jews, in fifty chapters."

Bryant's Observations upon the plagues inflicted upon the Egyptians, &c. 8vo. 1810. See Brit. Crit. vol. 4, p. 35.

Leusden's Philologus Hebræus, Philologus Hebræo-

Græcus generalis, et Philologus Hebræo-mixtus, una cum Spicilegio Philologico, 4to Basil 1739. "This," says Dr. E. Williams, "is a work full of curious and useful information on biblical subjects."

"Lowman's Rationale of the Hebrew Ritual, 8vo. Lond. is much esteemed." Christian Preacher, p 416.

Spencer de Legibus Hebræorum Ritualibus, &c. 2 vol. fol. Cantab. 1727.

Wilson's Archæological Dictionary; or classical Antiquities of the Jews, Greeks, and Romans.

Lewis's Origines Hebrææ, 4 vol. 8vo.

Hadriani Relandi Antiquitates Sacræ Veterum Hebræorum breviter delineatæ, 12mo. Traj. Bat. 1712 and 1717.

Gulielmi Outrami de Sacrificiis libri duo, 4to. Lond. 1677. "A work," observes Dr. A Clarke, "of considerable worth."

Maurice's Dissertation on the Oriental Trinities (from the 4th and 5th vols. of his Indian Antiquities); with all the Plates illustrative of the subject, 8vo. 1800. Brit. Crit. vol. 17, p. 608.

Bingham's Antiquities of the Christian Church; 2 vol. fol. Lond. 1726.—The last ten works are in Dr. E. Williams's List.

Dr. Hale's New Analysis of Chronology, 2 vol. 4to. 1809-10. Dr. A. Clarke calls this "An elaborate and useful work."

Archbishop Usher's Annals of the Old and New Testament, with the Synchronisms of heathen story, to the destruction of Jerusalem, fol. Lond. 1658.

Blair's Chronology and History of the World, from the creation to the year of Christ, 1768, illustrated in sixty-six Tables; of which four are introductory, and include the centuries prior to the first Olympiad; and each of the remaining fifty-two contains, in one expanded view, half a century; with excellent maps. Lond. 1768.

Playfair's System of Chronology; containing an explanation of the principles of the science; chronological history, lists, tables, and charts; biographical

index, &c. fol. Edinb. 1784.—" Both these works are admirable," says Dr. E. Williams; " and may well supersede Bedford, Tallents, Scaliger, Strauchius, &c.

Dr. Robert Gray's Key to the Old Testament and the Apocrypha: or an Account of their several books; their contents and authors; and of the times in which they were respectively written, 8vo 1790. This work is in the Bishop of Chester's List, p. 9, and in Dr. E. Williams's Appendix to the Christian Preacher, p 415 See also Dr. Herbert Marsh's Divinity Lectures, p. 49.

Bishop Percy's Key to the New Testament, giving an account of the several books, their contents, their authors, and of the times, places, and occasions on which they were written, 12mo. – " From Michaelis's Introduction, Lardner's History, and Dr. Owen's Observations, Dr. Percy compiled that very useful manual called, A Key to the New Testament, which has gone through many editions, and is very properly purchased by most candidates for holy orders." Dr. Marsh's Lectures, p. 48

Collyer's Sacred Interpreter, or a practical introduction to a beneficial reading and a thorough understanding of the Holy Bible. " It treats," says Dr. E. Williams, " of the chief historical events of the four great monarchies of the Jewish Church, to the taking of Jerusalem: and the Design of each book of the Pentateuch, Prophets, Gospels, &c." Dr. Herbert March styles it " a good popular preparation for the study of the Holy Scriptures." See Theol. Lectures, p. 48.

Father Lamy's Apparatus Biblicus; or an Introduction to the Holy Scriptures, with Notes and Additions. Illustrated with Plates, 2 vol. 8vo. Lond. 1728. "This has often been republished in Latin, French, and English; and is a work of great merit." Dr. A. Clarke.

Jones's (Jeremiah) new and full method of settling the canonical authority of the New Testament, 3 vol. 8vo. Lond. 1726. This work " stands in high repute." Dr. E. Williams.

Jones's Lectures on the Figurative Language of the Holy Scriptures. To which are added, Lectures on the Old and New Testaments, &c. 8vo. 1808. "These Lectures constitute, in our opinion, one of the most ingenious and valuable works of their Author. They are at once calculated to illustrate and enforce scriptural truths, to throw new light upon some doubtful passages, to enlarge the understanding, to affect the heart and conscience, and stimulate to upright and holy conduct." Eclectic Rev. Aug. 1809.

Brown's (of Haddington) brief view of the figures, and explication of the metaphors, contained in Scripture, 12mo. 1803.

Paley's Horæ Paulinæ; or the Truth of the Scripture History of St. Paul, evinced by a comparison of the Epistles which bear his name, with the Acts of the Apostles, and with one another. 5th Ed. 8vo.—"If the Epistles attributed to St. Paul, and the history of this Apostle, supposed to be written by St. Luke, were forgeries, it might be expected that, in some instances, they would contradict each other. The coincidence, on the other hand, might be glaring, and ostentatiously brought forward; or the epistles might consist of general doctrines, without alluding to any particular transactions of the history, styled in our translation, the Acts of the Apostles. Either peculiarity might subject them to suspicion.—On the contrary, though there are not many personal or secular remarks in these epistles, they sometimes occur, apparently without design; and these, when traced in other epistles, or the history of St. Paul, are consistent, and support each other. The obscure and unexpected coincidences it is Dr. P.'s object to point out." Crit. Rev. vol. 70 p. 595.—This piece may be useful to those who study St. Paul's epistles; vide p. 205 of this work.

Dr. Lardner's works, 11 vol. 8vo. Lond. 1788. The first six volumes contain the Credibility; and the seventh, eighth, and ninth, the Jewish and Heathen Testimonies, and the History of Heretics. The reader is referred to Dr. A. Clarke's List of Critical

Works on the New Testament, for a high character of these volumes.

Bp. Lowth's Lectures on the sacred poetry of the Hebrews, 2 vol. 8vo. 1787, translated from the Latin by Dr. George Gregory, and enriched with the principal notes of Professor Michaelis and others. "In this admired work," says Bishop Porteus, "Dr. Lowth has described and illustrated the properties and excellencies of each particular species of that poetry with such admirable taste and skill, with such exuberant richness of imagery, such variety, copiousness, elegance, and rotundity of style, as few writers have yet equalled in a language not their own."—The title of the original work, which every Latin scholar must prefer, is De Sacra Poesi Hebræorum, a Rob. Lowth. Oxon. 1775, 2 vol. 8vo. See also Dr. E. Williams's and Bishop Watson's Lists, and Dr. A. Clarke's Bib. Dict.

Shuckford's Connection of sacred and profane History, from the creation of the world to the dissolution of the Assyrian empire, 4 vol. 8vo. Lond. edited by Dr. A. Clarke.

Prideaux's Connexion of the Old and New Testament, in the history of the Jews and neighbouring nations, from the declension of the kingdom of Israel and Judah, to the time of Christ, 4 vol. 8vo. Lond. 1749, &c.

Josephi opera Gr. et Lat. excus. ad Edit. Lugd. Bat. Sieg. Havercampii, cum Oxon. Hudsonii Collatum curâ Oberthur, 3 vol. 8vo. maj. Lips. 1782-85. "A valuable edition by a very learned man. The best and most accurate Translation is by Whiston, fol. Lond. 1737. On the latter ones in general, no dependence can be placed." Dr. A. Clarke.

Glassii Philologia Sacra, quâ totius sacro-sanctæ Vet. et Nov. Test. Scripturæ, tum stylus et literatura, tum sensus et genuinæ interpretationis ratio expenditur. See note *(s)* in the preceding chapter.

Blackwall's Sacred classics. &c. See note *(r)* ibid.

"Elsneri Observationes Sacræ in Novi Fœderis libros, 2 vol. 8vo. Trajecti ad Rhenum, 1720, and

"Alberti Observationes Philologicæ in Sacros Novi Fœderis libros, 8vo. Lugd. Bat. 1725, stand high as critical books." Dr. E. Williams

Nic. de Mortier Etymologiæ Sacræ, fol. Rom. 1703.

J. Alb. Bengelii, Ordo temporum a principiis per periodos œconomiæ divinæ, &c. 8vo. Stutgard, 1770.

J. Alb. Bengelii Apparatus Criticus Novi Testamenti, a Burch, Tubing. Cotta, 1763.—"Whatever Bengel has done on the Scriptures," says Dr. A. Clarke, "is of great importance to sacred criticism. Such solid judgment, profound learning, and deep piety, rarely ever meet in the same person."

Griesbachii Curæ in historiam Textus, &c. 4to. Jenæ, 1777.

..... Synopsis Evangeliorum, 8vo. Halæ 1776.

..... Symbolæ Criticæ, Pars 1. 8vo. Halæ, 1785; Pars II. Halæ, 1793.—"All the works of this critic are highly and deservedly esteemed." Dr. A. Clarke's Bib. Dict.

Matth. Martini Cadmus Græco-Phœnix, 8vo. 1631.

Eilhardi Lubini Clavis Nov. Test. 4to. Rostoch. 1614.

Geor. Crauseri Phosphorus Græcarum Vocum et Phrasium N. Test. &c. 4to. Francof. et Lips 1676.

J. C. Dicterici Antiquitates N. Test. fol. Franc. 1671.

A Cocquii Observationes Critico-sacræ in N. Test. —de Philosophiâ et Doctrinâ morum, &c. 4to. L. Bat. 1678.

P. S. Papenii Lexicon Onomato-Phraseologicum in Cod. Sac. Nov. Test 4to. Lips. 1728. The last thirteen works are in Dr. A. Clarke's List of Critical Works on the New Test.

"Jo. Tobiæ Krebsii Observationes in Nov. Testam. è Flav. Josepho, 8vo. Lips. 1754.—Geo. Dav Kypke Observationes in Novi Fœderis Libros, ex auctoribus, potissimum Græcis, &c. 2 vol. 8vo. Vratislaviæ, 1755. —Georgii Raphelii Annotationes in Sacram Scripturam, &c. Lugd. 1747, 2 vol. 8vo.—*Krebs* throws much light on different facts and forms of speech in the New Testament, by his quotations from Josephus; *Kypke* does the same, by an appeal to the Greek Writers;

and *Raphelius* gives historical elucidation of the Old, and philological observations on the New Testament, drawn particularly from Xenophon, Polybius, Arrian, and Herodotus." Dr. A. Clarke.

Sharpe's (Granville) Three Tracts on the Syntax and Pronunciation of the Hebrew tongue; &c. 12mo. 1804. Evan. Mag. 1805, p. 82. See also the Christian Observer, 1804, p. 417.

Sharpe's (Granville) Remarks on the Uses of the Definitive Article, in the Greek Text of the New Testament. For a high character of this Work, see Bishop Burgess's Letter to Mr. Sharp, prefixed to the second edition. Also Wordsworth's Six Letters, and Middleton's Doctrine of the Greek Article.

Capelli (Ludovici) Arcanum punctationis revelatum. Lugd. 1624, 4to. This work, by questioning the antiquity of the vowel-points, gave rise to a controversy, which has never yet been decided. "The best defence of them," according to Dr. A. Clarke, "is that by Mr. Peter Whitfield, Liverpool, 1748, 4to.

Bos Lamberti Observationes in Nov. Test. Franeq. 1713, 8vo.

Bos Lamberti Ellipses Græcæ, cum notis variorum; ex recensione Nic. Sshwebellii. Norimb. 1763, 8vo. —Curâ Michaelis, Halæ, 1765, 8vo. "Bos," says Dr. A. Clarke, "was a profound scholar, and his writings are all deservedly esteemed."

The works enumerated in this and the preceding Note, with some that are mentioned in other parts of the volume, constitute a list of the more valuable pieces on biblical criticism and external circumstances; and, as they are *immediately* connected with the study of the Scriptures, they form a requisite, and, it is hoped, valuable appendage to the present treatise. The Translator has bestowed some pains to make the selection as accurate and complete as possible, though it is natural to expect, that not a few standard works may have escaped his notice.—With respect to the mode in which they are arranged, other writers have not confined themselves to any particular order; and,

unless it be that in which these volumes should be *studied,* none seems strictly necessary. On this point, the reader is left to make his own election. Some pieces, it is evident, are preparatory to the study of the sacred text; while others should be read consecutively: but all should be perused in a direct subordination to a spiritual acquaintance with the lively Oracles.

## CHAPTER III.

### *Analytical Reading.*

*(a)* " The first work of the mind," observes Dr. Watts, " is *perception,* whereby our ideas are framed; and the second is *judgment,* which joins or disjoins our ideas, and forms a *proposition;* so, the third is *reasoning,* which joins several propositions together, and makes a *syllogism;* that is, *an argument whereby we are wont to infer something that is less known, from truths which are more evident.* Thus,

Our Creator must be worshipped.
God is our Creator.
Therefore, God must be worshipped.

This is an example of a syllogism; of which, " the *matter* is always made up of *three propositions;* and these propositions are made up of *three ideas* or *terms.* The three terms are the *major,* the *minor,* and the *middle.* The *middle term* is the *third* idea, invented and disposed in two propositions, in such a manner as to shew the connexion between the *major* and *minor term* in the conclusion." Dr. Watts's Logic, Part 3. Chap. I. &c.

*(b)* The reader may refer to our author's Analyses of the epistles to the Colossians and Ephesians, appended to the body of this work.

*(c)* See Dr. Watts's Logic, Part 3.

*(d)* "The *subject* of a proposition is that, concerning which any thing is affirmed or denied; and the *predicate* is that which is affirmed or denied of the subject. Thus, 'Plato was a Philosopher,' is a proposition; in which, *Plato* is the *subject,* and *philosopher* the *predicate.*" Dr. Watts.

*(e)* "The *art* of *reasoning* or inferring one thing from another, is generally expressed and known by the particle *therefore,* when the argument is formed according to the rules of art; though in common discourse and writing, such *causal* particles as *for, because,* manifest the act of reasoning, as well as the *illative* particles, *then* and *therefore;* and wheresoever any of these words are used, there is a *perfect syllogism* expressed or implied; though perhaps the three propositions do not appear, or are not placed in regular form." Watts.

# PART II

## CHAPTER I.

### *Expository Reading.*

*(a)* 1. H. Stephani Concordantiæ Græco-Latinæ, Genevæ 1624, and Schmidii Concordantiæ Græcæ. Novi Testamenti, fol. Lips. 1717. The latter "is," says Dr. A. Clarke, "a most useful and excellent work, and far superior to the former."

2. Buxtorfii Concordantiæ Bibliorum Hebraicæ at Chaldaicæ, Basil. 1632. fol. "This is a work of great labour. Dr. Taylor of Norwich *translated and greatly improved* it in a work entitled *the Hebrew Concordance adapted to the English Bible,* disposed after the manner of Buxtorf, 2 vol. fol. Lond. 1754. This latter is an invaluable work; and will continue in high repute, while the Hebrew Scriptures are held in the estimation they deserve." Dr. A. Clarke.

Christiani Noldii Concordantiæ Particularum Ebræo-Chaldaicarum in quibus partium indeclinabilium quæ occurrunt in Fontibus, et hactenus non expositæ sunt in Lexicis aut Concordantiis, natura et sensuum varietas ostenditur. Digeruntur ea methodi ut Lexici et Concordantiarum loco simul esse possint. Accommodantur huc etiam particulæ Græcæ, &c. &c. 4to. Jenæ, 1734. "So complete is this Concordance, that it has scarcely left any thing on the subject un-

finished; and it is of the greatest importance to every biblical student and critic." Dr. A. Clarke.

Abrahami Trommii Concordantiæ Græcæ Versionis vulgo dictæ LXX Interpretum, cujus voces secundum ordinem elementorum sermonis Græci digestæ recensentur, &c. Leguntur hic præterea voces Græcæ pro Hebraicis redditæ ab antiquis omnibus Veteris Test. Interpretibus, quorum non nisi fragmenta extant, Aquila, Symmacho, Theodotione, et aliis. Amstel. et Traject. ad Rhen. 1718, 2 vol. fol. "This," remarks Dr. A. Clarke, "is an elaborate and useful work."

*(b)* Cruden's Complete Concordance, 4to. Lond. and 4to. Edinb. Of this work Dr. E. Williams observes, that it is "so complete, that nothing remains materially deficient."

Crutwell's Concordance of Parallel Passages of Scripture, collected from Bibles and Commentaries which have been published in Hebrew, Latin, French, Italian, Spanish, English, &c. 4to. 1790. "This work," says Dr. E. Williams, "sells high, but the biblical student may expect good interest." It is in the Bishop of Lincoln's list.

The best Bible on the plan of Canne's appears to be Scott's, a new edition of which has been lately published by the author himself. Mr. S. "has availed himself of the pious labours of his predecessors, in selecting Marginal References, especially of the latter Editions of the Oxford Bible in quarto, of Mr. Brown's Bible, and Mr. Canne's." To collect these, "exclusively employed the author full four years as his unremitting labour."

*(c)* "Analogy of faith is the *proportion* that the doctrines of the gospel bear to each other; or, the close connexion between the truths of revealed religion: Rom. xii. 6. It is evident, that the Almighty doth not act without a design in the system of Christianity, any more than he does in the works of Nature.

Now this design must be uniform; for as, in the system of the universe, every part is proportioned to the whole, and made subservient to it; so, in the system of the gospel, all the various truths, doctrines, declarations, precepts, and promises, must correspond with, and tend to the end designed. For instance, supposing the glory of God in the salvation of man by free grace, be the grand design; then, whatever doctrine, assertion, or hypothesis agrees not with this, it is to be considered as false." Buck's Theol. Dict. sub. Art.

*(d)* The following Rules are proposed by that able expositor, Dr. Campbell, and will, I doubt not, be acceptable to the reader.

1. Get acquainted with each writer's style.

2. Inquire carefully into the character, the situation, and the office of the writer; the time, the place, the occasion, of his writing; and the people for whose immediate use he originally intended his work.

3. Consider the principal scope of the book, and the particulars chiefly observable in the method by which the writer has purposed to execute his design.

4. Where the phrase is obscure, the context must be consulted. This, however, will not always answer.

5. If it do not, consider whether the phrase be any of the writer's peculiarities; if so, it must be inquired what is the acceptation in which he employs it in other places.

6. If this be not sufficient, recourse should be had to the parallel passages, if there be any such in the other sacred writers.

7. If this throw no light, consult the New Testament and the Septuagint, where the word may be used.

8. If the term be only once used in Scripture, then recur to the ordinary acceptation of the term in classical authors.

9. Sometimes reference may be had to the Fathers.

10. The ancient versions, as well as modern scholiasts, annotators, and translators, may be consulted.

11. The analogy of faith, and the etymology of the word, must be used with caution.

*(e)* Martin Gejer, a German Divine, born at Leipsic, in 1614. His Commentaries on the Old Testament were printed in 2 vol. fol. Moreri.

*(f)* Vide the preceding notes (*g*) and (*h*) in Part I. Chap. II.

*(g)* The following list of Commentaries, which as External Helps ought to be noticed here, includes those which are highly esteemed and well recommended.

*COMMENTATORS ON THE WHOLE SCRIPTURES.*

" Brennius.—His notes are exceedingly short, but very important. And there was reason to say of him, *Ubi bene, nemo melius, &c.*" Dr. Doddridge.

" Brown's Self-Interpreting Bible is an admirable book either for ministers or families. Its chief excellencies are the marginal references, which are exceedingly useful to preachers; and the close, plain, and practical improvement to each chapter." (Buck.) 2 vol. 4to. 1808.

Calmet's Biblia Sacra Latina et Gallicé, cum Comment. Literal et Critic. fol. 8 vol. in 9, Paris, 1724. —" This is the best edition ; but that done since in 26 vol. fol. has the author's dissertations. Besides this, there is an edition in 9 vol. fol. Paris, Emery, Saugrain and Martin, 1719—1726. It has a vast apparatus of Prefaces and Dissertations, in which immense learning, good sense, sound judgment, and deep piety, are invariably displayed. Though the Vulgate is his text, yet he notices all its variations from the Hebrew and Greek originals, and generally builds his criticisms on *these*. He quotes all the *ancient* Commentators, and most of the modern, whe-

ther Catholic or Protestant. His Illustrations of many difficult Texts, referring to idolatrous Customs, Rites, Ceremonies, &c. from the Greek and Roman Classics are abundant, appropriate, and successful. His Tables, Maps, Plans, &c. are very judiciously constructed, and, consequently, very useful This is, without exception, the best Comment ever published on the Sacred Writings, either by Catholics or Protestants." Dr. A. Clarke.

Clarke's (Samuel) Annotations, 1 vol. fol. "The notes are very short, and many of them but a word or two. They are placed under the several verses with marks of reference. Frequently a sentence or expression is explained merely by referring to some other passage. Dr. Doddridge made this his common place book, in the margin of which, he inserted notes and references in short hand, and used to recommend it to his pupils (as preferable to all others for this purpose)" Palmer's Noncon. Mem.

"Coke (the Rev. Dr), has lately published a Commentary on the Old and New Testaments, in 6 vol. 4to. This is, in the main, a reprint of the work of Dr. Dodd, with several retrenchments and some additional reflections; but all the marginal readings and parallel texts are entirely omitted." Dr. A. Clarke.

"Cradock's three volumes are very valuable; though I think (contrary to most others), that the last two on the New Testament are much better than the first on the Old. His extracts in the margin from Hammond, Lightfoot, and Grotius are very judicious; and I think, on the whole, I never read any one author, that assisted me more in what relates to the New Testament. His schemes of the Epistles are generally more just than those of the ingenious writers mentioned above; because he takes the design of the apostles to be, as it certainly was, more general than they suppose." Dr. Doddridge.

"Dodd (the late Dr. Wm.), published a Commentary on the Old and New Testaments, 3 vol. fol. Lond.

1770. Much of it is taken from the Comment of Father Calmet, already described; but he has enriched his work by many valuable notes, which he extracted from the inedited papers of Lord Clarendon, Dr. Waterland, and Mr. Locke. He has also borrowed many important notes from Father Houbigant. This work, as giving in general the true sense of the Scriptures, is by far the best comment that has yet appeared in the *English* language." Dr. A. Clarke.

" Gill's Exposition abounds with rabbinical and theological information; but, though upon the whole a very valuable work, it is often prolix and tautological, and sometimes injudicious." (Dr. E. Williams.) " He was a very learned and good man; but has often lost sight of his better judgment in spiritualizing his text." (Dr. A. Clarke) Of this work, Dr. Rippon has recently published a new edition, in 9 vol. 4to.

" A work entitled An Illustration of the Sacred Writings, was published by Mr. Goadby, at Sherborne. It contains many judicious notes; has gone through several editions; and, while it seems to be orthodox, is written entirely on the *Arian* hypothesis." Dr. A. Clarke.

Grotii Opera Theologica. fol. 4 vol. " The best edition is that of London, 1697."—" Grotius has done more to illustrate the Scriptures by what is called profane learning, than perhaps almost all the other Commentators put together."—" To give the literal and genuine sense of the Sacred Writings is always the laudable study of this great man."—" Nevertheless, he too often gives up prophecies which, in their original sense, relate to the Messiah." Dr. Doddridge and Dr. A. Clarke.

" Henry is perhaps the only commentator so large, that deserves to be entirely and attentively read through. The remarkable passages, I think, should be marked. There is much to be learned in this work in a speculative, and still more in a practical way. The last volume is not, one the whole, equal to the rest; though the Exposition of the Romans,

begun by Henry and finished by Dr. Evans, is the best I ever saw." (Dr. Doddridge.) It is to be observed that Mr. Henry did not live to complete this work; part of the Romans, as Dr. Doddridge remarks, and all the subsequent books, were done by other hands. A new and correct edition has been lately published by Messrs. Hughes and Burder, in 6 vol. 4to.

" Jerome is one of the most useful of the Fathers, whether Greek or Latin. His Translation of the Scriptures, commonly called the Vulgate, is an invaluable work, of great authority in biblical criticism, and justly ranked with the original texts."—" He is author of a very valuable comment on all the Bible." —" His commentaries on the Prophets, Ecclesiastes, Matthew, the Epistles to the Galatians, Ephesians, Titus, and Philemon, are very valuable." Hieronymi opera a Dominico Vallarsio, fol. Veronæ, 1734-42, 11 vol. " This is called the best edition." Dr. A. Clarke.

" Martin (David, of Utrecht), not only translated the whole of the Old and New Testaments into French, but also wrote short notes on both, which contain much good sense, learning, and piety. Amsterdam, 1707, 2 vol. fol." Dr. A. Clarke.

Poole's Annotations, 2 vol. fol. Lond. 1688, and a late edition, 4 vol. 4to. Edinb. Of the first volume, Dr. Doddridge says, it is " incomparably good;" and Dr. A. Clarke, in reference to the whole, observes that " the notes are short, but abound with good sense and sound judgment."

" Priestley (the late Dr.) compiled a body of notes on the Old and New Testaments, in 3 vol. 8vo. published at Northumberland in America, 1804. Though the Doctor keeps his own creed *(Unitarianism)*, continually in view, especially when considering those Texts which other religious people adduce in favour of theirs, yet his work contains many valuable Notes and observations, especially on the philosophy, natural history, geography, and chronology of the Scriptures; and to these subjects, few men in Europe were better qualified to do justice." Dr. A. Clarke.

" Robertson is in rather too pedantic a form; but, upon the whole, the analysis is very good; and, perhaps, those who have studied their Bibles most closely, and know where difficulties in the connection lie, will approve it most; especially on the Old Testament, which far exceeds the New." Dr. Doddridge.

Scott's Bible, a new edition of which has been lately published, under the care of the author himself. " The author's aim seems to be, *to speak plain truth to plain men;* and, for this purpose, he has interspersed a multitude of practical observations all through the text, which cannot fail, from the spirit of sound piety which they breathe, of being very useful." (Dr. A. Clarke.) The recommendation of the edition now publishing at New York, which is signed by some of the first divines in the United States, gives the following *appropriate* character of the work.— " Scott's Family Bible is a work of the greatest merit and usefulness. The author has examined the Sacred Text with uncommon care, and given an exposition of it, at once judicious, evangelical, and interesting. We consider it peculiarly adapted for the instruction, consolation, and establishment of the great body of Christians."

Walafridi Strabunis Glossæ Ordinariæ, " is properly a *Catena* or collection of all Comments of the Greek and Latin Fathers prior to his time. The best edition of this valuable work was printed at Antwerp in 1634." Dr. A. Clarke.

" Wells's book is more despised than it ought to be. The character of the author was deservedly low, and his style sometimes is intolerably bad; but his method of division is very clear. He has plundered a great many excellent writers; brought together their spoils in a little room; added, here and there, some very good notes of his own; and he has well corrected the common version." Dr. Doddridge.

Wesley's Notes on the Old and New Testaments, 4 vol. 4to. Bristol, 1765. " The notes on the Old Testament are allowed, on all hands, to be meagre

and unsatisfactory, (which happened, in consequence of the author's *retrenching* them in order to get the work within the prescribed limits of *four volumes).* The notes on the New Testament, which have gone through several editions, are of a widely different description; though short, they are always judicious, accurate, spiritual, terse, and impressive, and possess the happy and rare quality of leading the reader immediately to God and his own heart." Dr. A. Clarke.

S. Burder's Scripture Expositor, 4to. "A principal object of this work, is to illustrate the Scripture, by references to the customs and literature of the East. To this particular study, the author has been long accustomed, and the fruits of his labours are already before the public, in his Oriental Customs, &c."—"The practical observations are concise but good; and the principles of the work purely evangelical." Evan. Mag. 1809.

Besides the above works, there are several others in the course of publication which merit notice.

Benson's (the Rev. Joseph) Bible, fol. and 4to, with Notes, critical, explanatory, and practical. Dr. A. Clarke observes, that "from the author's learning, piety, and theological knowledge, much may be expected, if the confined limits of his plan (one vol. fol.), do not prevent him from enriching the work with his own valuable criticisms and observations." I am happy to add, that it has been found necessary to extend the work beyond the limits proposed.

Dr. Adam Clarke's Commentary and Critical Notes. "In this edition of the Bible, the whole of the Text has been collated with the most correct copies of the present authorised version:—the most difficult words in the Hebrew and Greek Originals analysed and explained:—the most important Readings in the Collations of Kennicott and De Rossi, on the Old Testament, and in those of Mill, Griesbach, and Wetstein, on the New, noticed:—the Date of every Transaction, as far as it has been ascertained by the best Chronologers, marked:—the peculiar Customs of the Jews and neighbouring Nations, so frequently alluded to by

the Prophets, Evangelists, and Apostles, explained from the best Asiatic Authorities: the great Doctrines of the Law and Gospel of God, defined, illustrated, and defended: and the whole applied to the important purposes of Practical Christianity." How eminently calculated Dr. A. Clarke is for this learned and honourable labour, and how ably the whole has hitherto been executed, it is unnecessary to inform the reader.

*ON THE OLD TESTAMENT.*

" Pyle's Paraphrase upon the Old Testament, in 4 vol. 8vo. is an elegant and judicious contraction of Bishop Patrick's Comment, and vastly to be preferred to his Paraphrase on the Epistles." Dr. Doddridge.

" Orton's Exposition of the Old Testament, 6 vol. 8vo. Shrewsbury, 1787, has many good hints; but is chiefly valuable for the reflections at the close of each chapter." Dr. E. Williams.

*ON THE NEW TESTAMENT.*

Baxter's New Testament with Notes, 8vo. 1695. " The Notes are interspersed with the text, and are very short; but they contain much sound sense and piety." Dr. A. Clarke.

J. Bengelii Gnomon Novi Testamenti in quo ex nativâ Verborum vi, Simplicitas, Profunditas, Concinnitas, Salubritas Sensuum Celestium indicatur, 4to. Ulmæ, Gaum, 1763. " An excellent edition." Republished, 4to. Tubing. Cotta, 1773. This work " contains an instructive preface, a perspicuous analysis of each book, with short notes; in the true taste of judicious criticism. His plan is a perfect contrast of that of Wolfius;—' Simplicem fere veritatem, sine sylvâ multarum opinionum, propono.' " In the course of this work, the reader must have remarked the great stress which our author has laid on reading the Scriptures, by complete subjects, and not according to the arbitrary division of chapters; " by which," as Dr. Doddridge remarks, " the sense of Scripture

is often obscured." I am happy to add, on the authority of Dr. A. Clarke, that "Bengel is author of an edition of the New Testament, with such a judicious division of it into *paragraphs, as has never been equalled, and perhaps never can be excelled.*" See note *(a)*, Chap. I. Part I.

Bezæ Annotationes, in quibus ratio interpretationis redditur; accessit etiam J. Camerarii in Novum Fœdus Commentarius, fol. Cantab. 1642. "The best edition."—"Beza is undoubtedly the best critic on the Greek language of any commentator we have. There is no translation, that I know of, equal to his; and his remarks on Erasmus and the vulgar Latin, are wrought up to the utmost degree of exactness. On the whole it is an invaluable treasure, and deserves to be read with the utmost attention." (Dr. Doddridge.) "It contains, besides the old Latin version, Beza's own version; and in the side margin is given a summary of the passage, and, in the argumentative parts, the connexion. The Annotations are chiefly verbal criticisms, tending to justify his version." Dr. E. Williams.

Burkitt's Commentary, 4to. "has but few valuable criticisms; but he has many schemes of old sermons. His sentiments vary in different parts of his work, as the authors whence he took his materials, were orthodox or not." (Dr. Doddridge.) "Burkitt contains many ingenious observations, fine turns, natural plans, and pungent addresses to the conscience. (Buck.) Dr. A. Clarke considers it "both pious and practical; but not distinguished either by depth of learning or judgment."

Doddridge's Family Expositor, or a Paraphrase and Version of the New Testament, with critical notes and a practical improvement of each Section, 4 vol. 4to. Dr. Doddridge is "a masterly expositor, and has illustrated the gospels in the most elegant taste of criticism; with the most amiable spirit of devotion; and without any mixture of the malignant leaven or low singularities of party." (Hervey.) "The Family Expositor (with the exception of the *Paraphrase*)

is a very judicious work. It has been long highly esteemed, and is worthy of all the credit it has among religious people." Dr. A. Clarke.

" Erasmus is well known, not only as an able Editor of the Greek Testament, but as an excellent Commentator upon it. For many years, the Notes of Erasmus served for the foundation of all the Comments that were written on the New Testament; and his Latin version itself was deemed an excellent Comment on the Text, because of its faithfulness and simplicity." (Dr. A. Clarke.) " Erasmus is not equally accurate with Beza; but his Latin is fine, and he has written in a pleasant style. There are many good remarks on the vulgar translation, some early various readings, and some pretty large critical dissertations; but it is by no means of a piece, and has many marks of haste and inaccuracy." (Dr Doddridge.) " The best edition of his works is, 11 vol. fol. Lugd. Bat. 1703. curâ Clerici."—*Bib. Dictionary.*

Gillies' New Testament, with Devotional Reflections, 2 vol. 8vo. 1810. " What Dr. Erskine says of this author's works in general, applies peculiarly to his *Devotional Reflections.* ' They are beautiful and striking, though undesigned pictures of his pious and benevolent heart.' They are the devout aspirations of a soul breathing after God and heaven, and the salvation of mankind.—We beg leave to add, that we consider it as a most valuable book for those who lead family devotion; every important fact, doctrine, or precept, being made the ground and matter of prayer; and that in such a style, as to be an excellent model of devotion, either to ministers or private Christians." Evan. Mag. vol. 19. p. 269.

" Guyse's Practical Expositor, or an Exposition of the New Testament, in the form of a Paraphrase, with occasional Notes, and serious Reflections at the end of each chapter, 3 vol. 4to, and 6 vol. 8vo. Dr. Guyse " has shewn his solid judgment and learning; and without any affectation and needless pomp of criticism, has given the reader as full a view of the sense of the best interpreters, and as comprehensive an in-

sight into the scope and meaning of the New Testament, as is likely, perhaps, to be met with in the same compass of words." (Erasmus Middleton's *Biograph. Evan.*) "Guyse's Paraphrase is deservedly held in high estimation, for sound doctrine, fair explication, and just sentiment." (Buck's *Theol. Dict.)* "If this work," says Dr. E. Williams, "has not an air of elegant criticism and modern refinement, like Doddridge's Family Expositor, it is very sound and judicious; expressed in a style significant, perspicuous, and correct, though not ornamented."

Hardy's Greek Testament, "with a great variety of useful Notes, chiefly extracted from Poole's Synopsis. The work is in 2 vol. 8vo. Lond. 1768; and is a very useful companion to every biblical student. It has gone through two editions, the first of which is the best; but it must be acknowledged, that the Greek Text in both is inexcusably incorrect." Dr. A. Clarke.

"Dr. Henry Hammond is celebrated over Europe, as a very learned and judicious divine. He wrote an extensive Comment on the *Psalms,* first published in 1659, and on the whole of the *New Testament,* in 1653. In this latter Work, he imagines he sees the *Gnostics* every where pointed at; and he uses them as a universal *menstruum* to dissolve all the difficulties in the Text." (Dr. A. Clarke.) "Hammond is in great and growing reputation; there are indeed many good criticisms, but many that are much mistaken. He finds the *Gnostics* every where, which is his principal fault. Many of Le Clerc's animadversions upon those places are very good; and his edition of this book in Latin, I think much preferable to the original." (Dr. Doddridge.) "Hammond," says Dr. E. Williams, "excels in learned criticism (to be read *cum grano salis.)*"

"Lee on the New Testament is a collection of Notes chiefly from others, which the author gathered in the course of his reading; they are not very judiciously chosen, but there are some particulars in them which are to be met with no where else, or at least in au-

thors we shall never consult; and therefore are worth the little money they cost." Dr. Doddridge.

"In 1693-4, Father Quesnel, published in French at Brussels, *Moral Reflections on the New Testament*, in 8 vol. 12mo. The Author was a man of deep piety; and were it not for the rigid Jansenian predestinarianism which it contains, it would, as a *spiritual Comment*, be invaluable. The work was translated into English by the Rev. E. Russel, and published in 4 vol. 8vo. Lond. 1719, &c. In this work the reader must not expect any elucidation of the difficulties, or indeed of the text of the New Testament: the design of Father Quesnel is to draw spiritual uses from his text, and apply them to moral purposes." Dr. A. Clarke.

"Wells (Dr. Edward), published a very useful Testament in Greek and English, in several parcels, with Notes, from 1709 to 1719; in which, 1. The Greek Text is amended, according to the best and most ancient Readings. 2. The common English Translation rendered more agreeable to the Original. 3. A Paraphrase explaining the difficult expressions, design of the Sacred Writer, &c. 4. Short Annotations. This is a judicious, useful Work." Dr. A. Clarke.

"Of mercly critical Comments on the Greek Testament, the most valuable is that of J. James Wetstein, 2 vol. fol. Amst. 1751-2. Almost every peculiar form of speech in the Sacred Text, he has illustrated by quotations from Jewish, Greek and Roman writers." Dr. A. Clarke.

Whitby's Paraphrase and Commentary, 2 vol. 4to. 10th edition, is usually connected with Patrick and Lowth, to form a complete Exposition of the whole Scriptures. "Whitby is learned, argumentative, and thoroughly *orthodox*.—The best Comment on the New Testament, taken in all points of view, is certainly that of Whitby." (Dr. A. Clarke.) With this judgment Dr. Doddridge coincides—"On the whole New Testament, Whitby is preferable to any other, on account of his learning and judicious notes on those texts which are not concerned in controversy with the

Arminians; for to them he is evidently partial and sometimes carries matters almost to ridiculous extremes."

Wolfii curæ Philologicæ et Criticæ, in Nov. Test. 4 vol. 4to. Hamb. 1733-34; and 5 vol. Basil. 1741, "The latter is the best edition."—"This," says Dr. E. Williams, "is in a great measure a compilation, after the manner of Poole's Synopsis; but Wolfius does not simply relate the sentiments of others, but frequently animadverts on them with great critical discernment."

*ON THE SELECT PARTS OF THE OLD AND NEW TESTAMENTS.*

S. Augustini Opera, Benedictin. 11 vol. fol. Paris, 1679 to 1700. To this laborious and voluminous writer, we are indebted for much valuable information on the Sacred Writings." Dr. A. Clarke.

Calvini Opera omnia theologica, Amstel. 1671 et ann. seqq. 9 vol. fol.—"Calvin has a multitude of judicious thoughts; but they are generally intermingled with a great many that are little to the purpose. His worst volume, which is that on Job, is most scarce. His two best are, I think, that on the Pentateuch, and on the harmony of the Evangelists." (Dr. Doddridge.) "He is, in general, a very able judicious expositor; his method, perspicuous; his manner, popular; with a style pure and pleasing." Dr. E. Williams.

Chrysostomi Opera, Edit. Benedictin. Montfaucon, 13 vol. Gr. et Lat. fol. Paris, 1718, 1738. "The best edition."—"Chrysostom is well known and justly celebrated for his learning, skill, and eloquence, in his Homilies on the Sacred Writings, particularly the psalms." (Dr. A. Clarke.) "All his discourse tends to persuasion; he placed every thing in judgment; and was well acquainted with the Holy Scriptures and the manners of men. He entered into their hearts, and rendered things familiarly sensible to them. He had sublime and solid notions, and is sometimes very affecting." Archbishop Fénélon.

De Dieu Critica Sacra, sive Animadversiones in loca quædam difficiliora Vet. et Nov. Test.—Suffixa est Apocalypsis Syriaca quam ante aliquot annos ex M.S. Josephi Scaligeri auctor primus edidit, versione Latina Notisque illustravit. Amstel. 1693, fol. "De Dieu wrote Animadversions on the Old and New Testament, in which are many valuable things."—"Perhaps no man possessed a more consummate knowledge of the Oriental languages, nor employed his knowledge to more useful purposes." Dr. A. Clarke.

"Drasius (John) was an able Commentator; he penetrated the literal sense of Scripture: and in his Animadversions, Hebrew Questions, Explanations of Proverbs, and Observations on the Rites and Customs of the Jews, he has cast much light on many parts of the Sacred Writings." (Dr. A. Clarke.) The Comments of Drusius are in the Critici Sacri, which will presently come under our notice.

Lightfoot's Works, 2 large vol. fol. 1684. They "contain a chronicle of the times, and the order of the text of the Old Testament; the harmony, chronicle, and order of the New; the harmony of the four Evangelists among themselves; a commentary on the Acts; Horæ Hebraicæ, &c. on the four Evangelists, the Acts, and the first epistle to the Corinthians. Most of this author's remarks are deeply critical and curious." (Dr. E. Williams.) "He was a profound scholar, a sound divine, and a pious man. He brought all his immense learning to bear on the Sacred Volumes, and diffused light wherever he went. His Historical, Chronological, and Topographical Remarks on the Old Testament, and his Talmudical Exercitations on the New, are invaluable." (Dr. A. Clarke.) "He has collected a multitude of useful and excellent illustrations of Scriptures from the Talmud and other Jewish writings. He has also shewn the force of many others, especially in his Harmony. But he rather illustrates particular texts well, than gives a good account of the series of a discourse. And he seems to me very often mistaken in his dates, and in what he

says on the occasion, particularly in many of the Psalms." Dr. Doddridge.

"On the Plan of Lightfoot's Horæ Hebraicæ, a work was undertaken by Christian Schoettgenius with the title, Horæ Hebraicæ et Talmudicæ in universum Novum Testamentum, quibus horæ Jo. Lightfocti in Libris Historicis supplentur Epistolæ et Apocalypsis eodem modo illustrantur, &c. Dresdæ, 1733, 2 vol, 4to. The Horæ Hebraicæ of Lightfoot extend no farther than the First Epistle to the Corinthians; the work of Schoettgen passes over the same ground as a Supplement, without touching the things already produced in the English work; and then continues the work on the same plan to the end of the New Testament. It is both scarce and dear." Dr. A. Clarke.

"Newton (Bishop) on the Prophecies, 2 vol. 8vo. 1793, treats on many prophetic parts of the Old and New Testament, with great labour, perspicuity, and judgment; but without many original thoughts." Dr. E. Williams.

"S. Origenis Commentaria, a P. Dan. Huetio, Gr. et Lat. fol. Roth. 1668. "A good edition of what remains of the Commentaries of Origen; rendered still more valuable by the learned Preface of *Huet.*— Origen occupies a distinguished place among the Primitive Fathers and Doctors. He wrote much on the Scriptures: his principal works are unfortunately lost; many of his Homilies still remain, but they are so replete with metaphorical and fanciful interpretations of the Sacred Text, that there is much reason to believe they have been corrupted since his time. (Dr. A. Clarke.) Of this writer there are extant *in Greek,* parts of Commentaries on Genesis, Exodus, Leviticus, Joshua, 1 Samuel, Psalms, Canticles, Jeremiah, Ezekiel, Hosea, in the Old Testament; and on Matthew, John, Acts, Romans, and Hebrews, in the New. *In Latin,* besides his Homilies on different parts of Scripture, we have three Books of Commentaries, and Scholia on the Book of Job.

*ON SELECT PARTS OF THE OLD TESTAMENT.*

" Perhaps the most ancient Comments containing merely verbal glosses, were the Chaldee Paraphrases or Targums, particularly those of Onkelos on the Law, and Jonathan on the Prophets." See Note *(y)* Chap. I. Part I.

" The Commentaries of Aben Ezra, a justly celebrated Spanish Rabbin, are deservedly esteemed both by Jews and Gentiles." " Rabbi Maimonides also ranks high among the Jewish Commentators: his work entitled Moreh Nebochim is a very excellent illustration of some of the most difficult words and things in the Sacred Writings.—Rabbi Kimchi wrote a very useful Comment on most books of the Old Testament: his Comment on Isaiah is peculiarly excellent.—Rabbi Levi ben Gershom wrote some esteemed Comments on different parts of Scripture. These, with some others, are printed in the second edition of Bomberg's Great Bible, Venice, 1547, &c. 2 vols. fol. the most useful, and the most valuable Hebrew Bible ever published." Dr. A. Clarke.

The Oral Law of the Jews, called the Mischnah, " is a *pretended* Comment on the five books of Moses." —Mischna, sive totius Hebræorum Juris, Rituum, Antiquitatum, ac Legum Oralium Systema, Heb. et Lat. cum Commentariis Maimonidis, Bartenoræ, et aliorum. Interprete, Editore, et Notatore, *Guil. Surenhusio,* Amst. 1698, 6 vol. fol. " This is a very beautiful, correct, and well-edited work, necessary to the library of every biblical critic and divine. He who has it, need be solicitous for nothing more on this subject." Dr. A. Clarke.

The Talmud, is a Comment on the Mischnah, as the Mischnah is upon the Law. Of these, there are two, the Jerusalem and the Babylonish Talmud: the former was printed fol. Ven. Dan. Bomberg. sine anno, sed circa 1523; and the latter, with Comments by Jarchi, &c. Ven. D. Bomberg. fol. 1520, 12 vol.

" Ainsworth on the Pentateuch, Psalms, and Solomon's Songs (fol. 1639), is a good book, full of very valuable Jewish learning; and his translation is, in many places, to be preferred to our own; especially on the Psalms." (Dr Doddridge.) " He was an excellent Hebrew Scholar, and made a very judicious use of his Rabinical learning in his Comment, especially on the five books of Moses." Dr. A. Clarke.

Amesii Lectiones in omnes Psalmos Davidis, 8vo. Amstel. 1636, is valuable " for its conciseness, accurate method, and very judicious observations; ' opus omnibus, qui pietatem colunt, ac imprimis verbi ministris, perutile ' " Dr. E. Williams.

Blayney's (Dr. Benj.) Translation of Jeremiah and Lamentations, with Notes critical, philological, and explanatory. 4to. 1804, and 8vo. Edinb 1810. Dr. E. Williams, speaking of this, and the similar works of Lowth and Newcome, says, " they are of the same nature, and may be consulted with considerable advantage, as they include a new translation, and critical notes."—" The present author follows the plan of the great Prelate (Bishop Lowth), and though not with equal success, yet with much credit both as a translator and a critic. The translation is in general very exact, and preserves the tone and majesty of sacred writing. The various readings are noticed with the most scrupulous exactness: critical emendation is sometimes hazarded, but not rashly or injudiciously. The preliminary discourse bespeaks the indulgence of the candid reader, in such a manner as would not fail procuring it, even though the work for which it is solicited were less entitled to it than it is " Month. Rev. vol. 71 p 162.

Blayney's (Dr. Benj.) Translation of Zechariah, with Notes critical, philological, and explanatory. 4to, 1797. " We think it our duty to say, that Dr. Blayney has produced a valuable illustration of Zechariah, and afforded great assistance to the Biblical student." Brit. Crit. vol. 13. p. 655.

" Burkius (Phil. David) published a Commentary on the same plan as Bengel's *Gnomon Nov. Test.* and with precisely the same title, on the twelve minor Prophets, 4to. Heilbronnæ, 1753, which was followed by his *Gnomon Psalmorum,* 2 vol. 4to. Stutgardiæ, 1760. These are, in many respects, valuable works, written in a pure strain of piety, but rather too much in a technical form." Dr. A. Clarke.

" Burroughs on Hosea, 4to. Lond. 1652, is a pleasing specimen, to shew how the popular preachers of his time applied the Scriptures to the various cases of their hearers, in their expository exercises." Dr. E. Williams.

" Caryl's Exposition, with practical observations upon the book of Job, 2 vol. fol. Lond. 1776, is a most elaborate, learned, judicious, and pious work; containing a rich fund of critical and practical divinity." (Dr. E. Williams.) " Caryl's Exposition of the book of Job, another by Schultens, and a third by Chapelowe, on the same book, contain a vast deal of important matter delivered in general, by the two latter, in the dullest and most uninteresting form." Dr. A. Clarke.

Dickson's brief Explication of the Psalms, 12mo. 1653, is distinguished " for the justness and fertility of its observations." Dr. E. Williams.

Franks's (of Halifax) Sacred Literature, or Remarks on the Book of Genesis; &c. 8vo. 1802. " We think that Mr. F. by his selections, has added considerably to the helps for explaining the Sacred Writings, and that his book may be very serviceable to those whose office it is to inculcate the knowledge of the Scriptures, not only as it may assist them to surmount some difficulties, but likewise as it may serve to point out to them, some useful topics of instruction to be drawn from different texts." Christian Observer.

Fuller's (And.) Expository Discourses, interspersed with Practical Reflections, 2 vol. 8vo. 1806. " The author selects a paragraph of convenient length, and furnishes a concise exposition of its leading circum-

stances, accompanied with a few practical reflections, and occasionally with a useful criticism.—Much originality of critical remarks must not be expected; but we will venture to promise, much more frequently, a manly, judicious, and useful train of observations, expressed in simple and vigorous language." (Ecl. Rev. vol. ii. p. 896.) "There is a remarkable unity of design and perspicuity of style, which pervade the whole.—Many of the suggestions are new, yet they are so natural and obvious, that the reader wonders they have not occurred to him before. Mr. Fuller has often the happy talent of elucidating a passage by a single hint. We think also he excels in delineating characters, and dissecting the human heart; particular instances of which occur in his exposition of the history of Joseph and his brethren." Evan. Mag. June, 1806.

Goode's (John Mason) Translation of the Song of Songs, with Notes critical and explanatory. 8vo. 1803. "Were we insensible to the merits of this truly elegant and classical production, we should lie open to an impeachment of our taste." (Month. Rev.) "The arrangement is new and ingenious—the translation faithful and elegant—the poetical version is, for the most part, correct and beautiful—the notes are full of learning and good taste." Ann. Rev. vol. 2. p. 120.

"Greenham on Psalm 119, in his works, fol. Lond. 1681, is admirable, for the time in which it was written, both for method and style; and, like all the productions of this author, is full of spiritual unction." Dr. E. Williams.

Gill's (Dr. John) Exposition of the Canticles; wherein the authority of it is established; several versions are compared with the original text; the different senses both of Jewish and Christian interpreters considered; and the whole opened and explained." 4th edit. 2 vol. 8vo. 1805. "This work, and Harmer's Outlines of a new Commentary on Solomon's Song, 8vo. Lond. 1768, are a perfect contrast in their design and execution. The former is a mi-

nute detail on the allegorical sense, and a spiritual improvement; the latter consists of remarks, observations, and queries, with a view to ascertain the literal meaning." Dr. E. Williams.

"Hammond's Paraphrase and Annotations on the Psalms, fol. Lond. 1659, is of use chiefly for its critical hints." Dr. E. Williams.

"Hildersham's 152 Lectures on Psalm 51, fol. Lond. 1635, are a rich mine of experimental and practical divinity."

Hopkins's (Wm.) Exodus: a corrected Translation, with Notes critical and explanatory; 4to, 1784. "The translator hath in general executed his task with fidelity, and, where it could be done with propriety (or where the reading of the *Samaritan* copy would permit it), he 'hath adopted (he says) the English vulgar translation, in order to prevent any prejudices that might be infused into the minds of the common people by uncharitable bigots.'" Month. Rev. vol. 72. p. 412.

Horseley's (Bp.) Translation of Hosea; with Notes explanatory and critical. "This translation, with its notes, forms a most valuable accession to sacred learning; and evinces at once the best qualities of the scholar and the divine, supported by sagacity and a powerful judgment." Brit. Crit. vol. 19. p. 78.

Hodgson's (Dr. Bernard) Translation of Solomon's Song, 4to, 1785. "Dr. Hodgson enters into no disputes concerning the mystical sense in which the poem has been interpreted; he purposely avoids them. Dr. H. has translated the poem with correctness and propriety. The simplicity of the ancient manners is preserved, while in many passages the sense is elucidated, and the connexion pointed out by recurring to the original. In the notes, the translator has explained the reasons of his variations from the common translations; he has adduced also parallel passages from ancient authors." Crit. Rev. vol. 62. p. 424.

Hodgson's (Dr. Bernard) Translation of the Proverbs of Solomon, with Notes, 4to. Oxon. 1788.

Hodgson's (Dr. B) Translation of Ecclesiastes. 1790.

Horne's Commentary on the Book of Psalms, 2 vol. 8vo. 2 vol. 4to. Oxon. 1776, and 3 vol. 12mo. "The Notes," says Dr. A. Clarke, "breathe a spirit of the purest and most exalted piety."

"Houbigantii Biblia Hebraica, cum Notis criticis, et Versione Latinâ ad Notas criticas facta; accedunt libri Græci qui vocantur *Deutero-Canonici*. Lut. Parisiorum, 1753, 4 tom. fol. "This is a work of great importance to the biblical critic Father Houbigant has corrected and reformed the present Hebrew text, according to the Samaritan, Syriac, Chaldee, Septuagint, ancient editions of the Hebrew Bible, and ancient Hebrew M.S.S. His Latin version is allowed to be clear, elegant, and energetic. Each book is preceded by a learned and judicious preface, and the critical notes are both judicious and concise."—"He was a consummate Hebraician and an accurate critic: even his *conjectural* emendations of the Text cast much light on many obscure passages; and not a few of them have been confirmed by the M.S. collections of Kennicott and De Rossi." "Some have indeed supposed, that he has indulged himself in *conjectural* criticism too far, while others think he has restrained himself within due bounds; but, on all hands, his labours are allowed to be invaluable." Dr. A. Clarke.

"Hutcheson's Brief Exposition on the smaller Prophets, 12mo. Lond. 1655, deserves the same character as the author's other work on Job." Dr. E. Williams.

"Hutchinson's Exposition of the book of Job, fol. Lond. 1669, "is the sum of above 300 expository lectures, preached at Edinburgh, and a work of considerable merit. His method is perspicuous, and his observations founded on the text are judicious and profitable." Dr. E. Williams.

Lawson's Discourses on the Book of Esther, &c. 12mo. 2d Edit. 1809. "Dr. L.'s great excellence consists in the abundance, variety, and justness of his sentiment; in the unexpected manner in which that sentiment is frequently introduced; and in the conciseness of his illustrations, remarkable artlessness of manner, unaffected earnestness, piety, and benevolence, which appear in every page, &c." Ecl. Rev. vol. 1. p. 684.

Lawson's Lectures on the book of Ruth, &c. 12mo. 1805. "This volume presents the same marked peculiarities with the Discourses of Esther, and confirms the author's title to the commendation we bestowed. A large fund of sentiment, naturally drawn from the subject and happily applied; language perfectly unadorned, but sufficiently expressive; earnestness to produce the best impressions, and to turn every thing to a practical use, appear in every page. Dr. L. enters fully into the spirit of the subject which he discusses, and appears susceptible of all that tenderness and unaffected benevolence which this beautiful portion of history so admirably describes." Ecl. Rev. vol. 3. p. 479.

Lowth's (Bp.) Isaiah; with a preliminary Dissertation; and Notes critical, philological and explanatory. 2 vols. 8vo. 1807 "The preliminary Dissertation contains a fund of rare and judicious criticism. The translation formed by the assistance of the ancient Versions, collated with the best M.S.S. of the Hebrew Text, is clear, simple, and yet dignified. The concluding Notes, which always shew a profound knowledge of Hebrew criticism, are always judicious, and generally useful." Dr. A. Clarke.

Macculloch's Lectures on the Prophecies of Isaiah, 4 vol. 8vo. "The author has stated with plainness what has appeared to him the precise meaning of his text, and, in general, his judgment concerning it seems to be correct." Religious Monitor, 1805.

Macgowan's Discourses on Ruth, 8vo. Lond. 1781. —Dr. E. Williams's List.

"Manton on Psalm 119, is voluminous, in general

judicious, plain, not very interesting in his manner, yet unaffected." Dr. E. Williams.

"Molleri Enarrationes Psalmorum Davidis, fol. Genevæ, 1619, form a judicious explication; but the work is rather deficient in practical improvements." Dr. E. Williams.

Newcome's (Bishop) Translation of Ezekiel, 4to.; and of the Minor Prophets, 8vo. 1809. "Newcome's translation has learned Notes: it is a good work, but creeps slowly after its great predecessor, (Bp. Lowth's Isaiah.)" Dr. A. Clarke.

"Newton's (Sir Isaac) Observations upon the Prophecies of Daniel, 4to. Lond. 1733, contain some very valuable hints." Dr. E. Williams.

"Owen's Practical Exposition on Psalm 130, 4to. Lond. 1680, and since in 8vo. is a most excellent work on repentance and forgiveness, and enters deeply into several parts of experimental religion." (Dr. E. Williams.) "Owen's Exposition of the 130th Psalm is most excellent." Dr. Doddridge.

Patrick's Comment, from Genesis to Canticles, 3 vol. "He has made use of many former writers, some Jewish and others Christian." (Dr. Doddridge.) Dr. W. Lowth's Commentary on all the Prophets, is usually added to this work to complete it; and Dr. A. Clarke, speaking of both these writers, remarks, that they "are always judicious and solid." "Lowth." says Dr. Doddridge, "has compiled a judicious Commentary on the Prophets, from Isaiah to Malachi; in which there are some good critical notes, and a fine collection of parallels."

Percy's (Bp.) Translation of the Song of Solomon, with a Commentary and Annotations, 8vo. 1764.

Scott's (the Dissenting Minister) Book of Job, in English verse; translated from the original Hebrew: with Remarks, historical, critical and explanatory. 8vo. 2d. edit 1773. "This performance recommends itself to the public in a double capacity; as a translation of the book of Job, and as a learned and elaborate commentary on that valuable but difficult part of the Old Testament. The happiest translators of the poeti-

cal parts of Scripture have not succeeded entirely to their wishes, so as to come up to the spirit and dignity of the original; and therefore it is not a matter of surprize that this should be, in some measure, the case with Mr. Scott; more particularly as he has confined himself in general to a close and exact version of the book of Job. We do not mean hereby to derogate from Mr. Scott's merit, which is considerable. He hath undoubtedly taken great pains to do justice to his author.—The second view in which the work before us is to be considered, is as a Commentary; and here it appears to no small advantage. Mr. Scott is well qualified for this part of the undertaking, by his great knowledge of the Oriental Languages, his diligent study of the original, and his complete acquaintance with the best critics." Month. Rev. vol. 66. p. 555.

Smith's (Miss Elizabeth) Translation of the Book of Job: with a Preface and Annotations by Dr. F. Randolph. 8vo. 1810. The Learned Dr. Magee considers this work as "conveying more of the true character and meaning of the Hebrew, with fewer departures from the idiom of the English, than any other translation whatever that we possess."—"So far," says Dr. Randolph, "as a diligent and accurate comparison of this translation, partially or wholly, with almost every other extant, (at least, with all I could procure or read,) may entitle me to make the assertion, I scruple not to pronounce it to be, upon the whole, more clear and satisfactory, more grammatically accurate, more closely expressive of the literal meaning and (though preserving a native lustre of its own) more distinctly reflecting the brightness of its glorious original, than any which havs fallen under my observation."

Smith's (Dr J.) Summary View and Explanation of the Writings of the Prophets. It contains, "1st, Preliminary Observations and General Rules for understanding the Prophetic Style: 2d. A particular account of each Book and Chapter, as they lie in Order; in which the style of each Prophet is characterized; the beauty and sublimity of particular passages

remarked; the change of persons or speakers, the transition from one part of a subject to another, and the connection and scope of the whole pointed out; improvements on the translation, where they seem to be of most consequence, taken notice of; with illustrations of the customs, manners, and circumstances to which the Sacred Writers occasionally allude, and the application of their prophecies to those events to which they are supposed to refer."—"Such is the author's account of his own work, which was originally compiled to accompany a Gaelic translation of the Prophetic Writings, and was afterwards translated into English by the author himself; in which we conceive he has rendered an essential service to those who cannot purchase, or perhaps fully understand, the learned and expensive volumes of Bishops Lowth, Blayney, Newcome, Newton, Dr. Kennicott, and others, to which he freely acknowledges his obligations, and of which the small volume before us may be considered as a judicious and valuable compendium." Evan. Mag. vol. 13. p. 319.

"Stock's Commentary and Torshell's Exercitation on Malachi, fol. Lond. 1641, is a work recommended by Bishop Wilkins as the best; but the matter is much better than the manner." Dr. E. Williams.

Venema (Herman) is know only to me by a Comment on Malachi—and a most excellent and extensive *Commentary on the Psalms,* in 6 vols. 4to. Leovardiæ, 1762-7. Through its great scarcity, the work is little known in great Britain. What was said by David of Goliah's sword, has been said of Venema's Commentary on the Book of Psalms; "There is none like it." Dr. A. Clarke.

Vitringæ Commentarius in librum prophetiarum Iesaiæ, 2 vols. fol. "The best edition of which was printed in 1724. A learned and most excellent Comment." Dr. A. Clarke.

Williams's Translation of Solomon's Song, with a Commentary, Notes, and Dissertations, 8vo. 1801. "Of the translation, the author will only say, that it

has been written several years, and repeatedly revised, with every assistance that could be derived from books or literary friends. The critical Notes are selected from Ainsworth, Bochart, Durell, Doderlein, Gill, Gray, Harmer, Hodgson, Lowth, Michaelis, Parkhurst, Patrick, Percy, Poole, and others, with some originals; and are intended with as much brevity as possible to justify the new translation, and to ascertain the literal sense and exact import of the figurative language; in order to which, particular attention has been paid to the use of similar images in the Eastern poets. The Commentary is on a new plan; instead of taking every verse, or distinct member of the verse, separately, as has been usually done, the author takes it in connected paragraphs, presents whole images, (not broken and detached pieces) to the reader's view, and then endeavours to improve them by a chaste and scriptural application of the allegory to divine and spiritual objects.—The Dissertations have two principal objects: 1. To trace, from the origin of language itself, the use of metaphorical terms, and thence the rise of poetry and allegory, which will introduce remarks on the nature of the Hebrew language, poetry, and music. 2. The object is to examine the nature and design of Solomon's Song, and more particularly to vindicate its divine authority and allegorical application, as well against the objections of the learned, as of the illiterate."—"Mr. T. Williams's work is a great improvement on similar attempts." Dr. E. Williams.

"Willet's Hexapla on Daniel, fol. 1610, is a work of much information, as it contains the opinions of many authors on each point of difficulty. This author has written comments on Genesis, Exodus, Leviticus, Samuel, Romans, Jude, and some detached parts of books; but in none does he discover more skill and judgment than in the present work." Dr. E. Williams.

Wintle's Translation of the Book of Daniel; with a preliminary Dissertation, and Notes critical, historical, and explanatory, 2d. edit. 4to. 1807.

*ON SELECT PARTS OF THE NEW TESTAMENT.*

" Anselmi Commentaria in Evangelia, in omnes Pauli Epistolas, &c. fol. 1560, (if you except some of his catholic notions, and his allegorical and mystical paragraphs) will afford pleasure and improvement." Dr. E. Williams.

Blair's (Jas.) Discourses on Matt. v.—vii. " A man of plain good sense. A beautiful simplicity and great seriousness run through all his writings. A desire to spare all unnecessary words is very apparent. His Commentary on Matt. v.—vii. is the best extant. He has some excellent and striking similies which are chiefly taken from the affairs of the slaves, planters, or foreign colonies. He suggests a multitude of excellent things, which he does not prosecute at large. He has an excellent way of bringing down criticisms to common capacities; and has discovered a vast knowledge of Scripture in the suitable application of them." Dr. Doddridge.

Brewster's Lectures on the Acts of the Apostles; illustrated with Maps, 2 vol. 1807. " The facts and events are narrated in a manner well suited to engage the attention of the congregation, to whom he delivered them.—The reflections which he liberally intersperses, arise naturally from the subject; they might sometimes have been more explicit in point of doctrine, but they are calculated to impress the history effectually on the mind, and to render that impression beneficial. There is little criticism in the work." Ecl. Rev. vol. 2. p. 408.

" Burgess's Expository Sermons on John xvii. fol. Lond. 1656, are full of sound doctrine, methodically arranged and closely applied in very plain language." Dr. E. Williams.

" Burgess's Expository Comment on 2 Cor. i. fol. Lond. 1661, deserves the same character as his work on John xvii." Dr. E. Williams.

" Byfield on the Epistle to the Colossians, fol. Lond. 1627, is full of good sense and spiritual savour, and

abounds with pertinent citations of Scripture, without any pretensions to oratorical dress." Dr. E. Williams.

Campbell's translation of the four Gospels, with preliminary Dissertations, and Notes critical and explanatory. "The distinctions of chapters and verses are retained in the margin, for the sake of references. The new division is into sections and paragraphs; each section is, on an average, equal to two chapters, and each paragraph is determined by the sense. The elliptical words supplied, are included in crotchets, and the narrative is distinguished from the interlocutory parts by Italics, for reasons which do not on the whole, we think, even counterbalance the bad effects of its appearance. In the side margin, besides the old division, into chapters and verses, the parallel passages in Scripture are added: at the foot of the pages are the short explanations, which do not require criticism or argument, for notes of that kind are added at the end, and they are either explanatory or philological. Scholastic disputes, and some peculiar delicate difficulties, our author purposes to avoid." (Crit. Rev.) "I have revised the first eighteen chapters of Matthew, and am really astonished at the learning and accuracy of the author." (Dr. Beattie.) "It abounds in sound judgment, deep erudition, and a strong vein of correct critical acumen." Dr. A. Clarke.

"Cradock's Apostolical History, fol. Lond. 1672, contains the acts, labours, travels, sermons, &c. of the Apostles; with a brief analytical paraphrase of their epistles." Dr. E. Williams.

"Davenant on Colossians, fol. Latin, is much esteemed." Dr. E. Williams.

"Daubuz's Perpetual Commentary on the Revelation, fol. Lond. 1720, is a most elaborate work, abounding with learned references and illustrative quotations from the ample store of literature. This great work has been new-modelled and abridged by Mr. Lancaster, 4to. Lond. 1730." Dr. E. Williams.

Dick's Lectures on parts of the first fifteen chapters of the Acts of the Apostles. 1805. "Upon the whole,

we cheerfully recommend the present volume to the attention of the public." Ecl. Rev. vol. 2. p. 440.

Ellesly's Annotations on the four Gospels, compiled and abridged for the use of students. "Altogether, we say, without the smallest reserve, we never saw a book more admirably adapted for the use of students, more creditable to an author's sagacity, diligence, and erudition, or more likely to make the investigation of the New Testament easy and agreeable." Brit. Crit. vol. 16. p. 236.

"Elton on Rom. vii.—ix. fol. Lond. 1653, is a work rich in matter, dressed in the plain and somewhat popular language of its day." Dr. E. Williams.

"Elton on the Colossians, fol. is nearly on the same plan as his work on Rom. vii—ix. and of similar character." Dr. E. Williams.

"Ferguson's Brief Expositions of the Epistle to the Galatians and Ephesians, 12mo, Lond. 1659, abound with pertinent observations deduced from the text, considered in its proper connection; and in a method almost peculiar to the Scotch divines of the last century." Dr. E. Williams.

"Gualtheri Homiliæ in Acta Apostolorum, 8vo. Lugduni, 1562, contains 173 Homilies; sound, methodical, and elegant." Dr. E. Williams.

"Hall's Commentary on 2 Tim. fol. Lond. 1658, is recommended by Calamy, whose imprimatur it bears, as 'both elaborate and judicious.' He was minister of King's Norton, in Worcestershire; and Dr. Calamy adds, that this 'Commentary is the sum of nigh 30 years' study." Dr. E. Williams.

"Hardy on 1 John, 4to, Lond. 1656, is an unequal work; but the author, in some places, discovers a superior degree of penetration. The same character may be given to his Exposition of the Epistle to Philemon." Dr. E. Williams.

Hawkins's (Thos.) Commentary on the Epistles of St. John. 8vo. 1808. "The author acknowledges he had no intention of writing for scholars; but seems to have engaged in this undertaking with the very

laudable design of promoting among real Christians, a devout feeling of love to God, and a spirit of mutual sympathy, forgiveness, and benevolence. His doctrinal views are Calvinistic; but not chargeable with Antinomian perversion." Ecl. Rev. vol. 5. p. 846.

" Hildersham's Lectures on John iv. fol. Lond. 1632, discover the author to be a sound divine, an admirable textuary, a profoundly experienced Christian, and an excellent teacher." Dr. E. Williams.

Johnstone's (Dr. Bryce) Commentary on the Revelation of St. John. 2nd edit. 2 vol. 8vo. 1807. " It is a work well calculated for general use, being written with great perspicuity, and in a popular, practical strain." Dr. E. Williams.

Leighton's Commentary on the first epistle of St. Peter, with the Prælections. 2 vol. 8vo. 1804. " These," says Dr. E. Williams, " are productions of uncommon worth: all this author's works are full of holy simplicity, humility, and benevolent zeal."— " As to Archbishop Leighton, besides his select works there are two octavo volumes published at Edinburgh, in 1748, and since reprinted at London. They contain a valuable Commentary on St. Peter's First Epistle, and Lectures on Isa. vi. Psal. xxxix., cxxx., iv., and a part of Rom. xii. He has wonderfully united the simplicity of the gospel, with all the captivating beauties of style and language. Bishop Burnet says, he was the greatest master of the Latin tongue he ever knew, of which, together with his compass of learning, he has given proof in his Lectures: yet in his gayer dress, his eminent humility and spirituality appear to no less advantage than when clad in plain English. I think his Prælections may be said to be a diamond set in gold. I could wish them translated, if it were possible, (which I should almost question,) to preserve the beauty and spirit of the original." Newton's Cardiphonia, vol. 2. p. 114.—His works ought to be reckoned among the greatest treasures of the English tongue: they continually overflow with love to God,

and breathe a heart entirely transformed by the gospel above the views of every thing but pleasing God. There is a vast deal of spirit and charming imagination, multitudes of the most beautiful figures, and Scriptures applied with happiest allusions; upon the whole they are such as none but a very ingenious, learned, religious man could write, and yet even by such a one must have been written with great care; —not the effect of any laborious efforts for particular discourses, but the guarded overflowing of a copious fountain." Dr. Doddridge.

Lowman's Paraphrase and Notes on the Revelation of St. John, 4th edit. 8vo. 1807. "Bishops Hurd, Halifax, Clayton and others, have written with ability upon these abstruse parts of sacred Writ. Dr. Arpthorp, Maclaurin, and Brown, have thrown pretty much light upon them. But of all who have treated upon the book of Revelation, none seem to me to have excelled Lowman." (Simpson's Plea.) "I can with pleasure refer my reader to the learned commentary on this book, lately published by the Rev. Mr. Lowman, from which I have received more satisfaction, with respect to many of its difficulties, than ever I found elsewhere, or expected to have found at all." Dr. Doddridge.

Luther's Commentary on St. Paul's Epistle to the Galatians, with life, 1 vol. 8vo. and 2 vol. 12mo. "Luther's Commentary on the Epistle to the Galatians, was his favourite work." (Jortin.) "It is a strong antidote against the popish notion of justification by works." Dr. Williams.

Macknight's Harmony of the four Gospels, in which the order of each is preserved; with a Paraphrase and Notes. 2 vol. 8vo. 1804. This and the following work are in the Bishop of Lincoln's list. "It has long been a standard book among Divines." Brit. Crit.

Macknight's literal Translation of all the Apostolical Epistles; with a Commentary and Notes, philological, critical, explanatory, and practical. "Dr. Macknight's luminous and valuable Commentary on

the Apostolical Epistles is a work highly meriting a place in the library of every Christian Divine." (Parkhurst.) Speaking of this in union with Dr. Campbell's Translation of the Gospels, Dr. A. Clarke says, —" They abound in sound judgment, deep erudition, and a strong vein of correct critical acumen."

" Manton on John xvii. fol. is a sound and elaborate work; and, to those who can improve excellent thoughts abstracted from modern modes of composition, a rich treasure." (Dr. E. Williams.) " Manton is plain, easy, and unaffected. His thoughts are generally well digested, but there is seldom any thing extraordinary. He has many judicious remarks on Scripture. His chief work is on the 119th Psalm." Dr. Doddridge.

" Manton's Exposition of James, 4to, Lond. is plain, solid, and practical." Dr. E. Williams.

" Markii Sylloge Dissertationum Philologico-Theologicarum, ad Selectos quosdam textus Novi Testamenti, 4to. Rotter. 1721, contains twenty-five learned Dissertations on select passages, the most important, difficult, and controverted " Dr. E. Williams.

" Mede's Clavis Apocalyptica, with his Commentarius ad amussim Clavis Apocalypticæ, included in his works, fol. Lond. 1672, 3d edit. has ever been considered as a rich mine, of which all subsequent learned commentators have made free and good use." (Dr. E. Williams.) " Mede has a good many original thoughts, not to be found any where else. His writings on the Revelations are peculiarly famous, but his *Diatribe* will best reward a diligent perusal; yet here many mistakes will be found." Dr. Doddridge.

" Mitchell's New Exposition of the Revelation of St. John, gives a new translation from the original Greek, and professes to apply the events that have occurred to the letter and context of the prophecy, in a manner more satisfactory than has been done by former commentators." Dr. E. Williams.

" Newton's (Sir Isaac) Observations on the Apocalypse, 4to. Lond. 1733, being the second part of his

Observations on Prophecies, is not an exposition so much as hints. ' If I have done any thing which may be useful to following writers,' observes this great man, ' I have my design. The folly of interpreters has been to foretel times and things by this Prophecy, as if God designed to make them *prophets*. By this rashness, they have not only exposed themselves, but brought the Prophecy also into contempt.'" Dr. E. Williams.

Owen's Exposition of the Epistle to the Hebrews, with the Preliminary Exercitations. 4 vol. fol. " It is not easy to give a full account of the value and usefulness of this work: it is filled with a great variety of learning, particularly Rabbinical, which he has made serviceable to give light into the subject matter, chiefly treated of in this Epistle; and withal he has taken care to adapt his exposition to the faith and comfort of Christians, and to recommend the practice of the substantial duties of religion; so that it is hard to say whether the scholar or the divine shine the more brightly through this excellent work. Besides the exposition, there are very learned and accurate exercitations which serve to illustrate many difficult parts of Scripture." Dr. Erasmus Middleton.

" Parr's Exposition of the Epistle to the Romans, fol. Lond. 1651, is equally remarkable for soundness of sentiment, familiarity of illustration, and want of taste in style and composition." Dr E. Williams.

Pearce's (Bishop) Commentary and Notes on the four Gospels, the Acts, and the first Epistle to the Corinthians, 2 vol. 4to. 1777. Dr. A. Clarke says— " The deep learning and judgment displayed in these notes, are really beyond all praise."—" Locke, Pearce, and Benson make up a complete commentary on the Epistles; and are indeed all in the number of the most ingenious commentators I have ever read. They plainly thought very closely, and attended much to connexion, which they have often set in a most clear view. But they all err in too great a fondness for new interpretations, and in supposing the design of

the apostle less general than it seems to have been. It must be allowed that Benson illustrates the spirit of Paul sometimes in an admirable manner, even beyond any former writer. See especially his Epistle to Philemon. His vast fondness for Lord Barrington's notions, has often proved a snare to him, both here and in his work on the Acts; which however is a very useful piece." (Dr. Doddridge.) "Mr. Locke and Dr. Benson are well known in the republic of letters: their respective works on different parts of the New Testament, abound with judgment and learning." Dr. A. Clarke.

"Perkin's Commentary on the Epistle to the Galatians (in his works) is equally sound as Luther on this Epistle, but more methodical and comprehensive. Perkins has written Commentaries also on Matt. v.—vii. Heb. xi. the Epistle of Jude; Rom. i.—iii. all contained in his works, 3 vol. fol. Lond. 1635." Dr. E. Williams.

"Shepard's Exposition of Matt. xxv. 1—13. The parable of the ten virgins, fol. Lond. 1660, &c. is a rich fund of experimental and practical divinity; the dress is coarse, but the strain of thought is extremely animated and searching." Dr E Williams.

"Stafford on Rom. vii. 8vo and 12mo. enters very minutely into the Christian experience of sin and grace." Dr. E. Williams.

"Taylor's (Dr Thomas) Commentary on Titus, fol. Lond. 1658, is the production of a sound and sensible divine, and a very useful preacher, one who had penetrating views of the human heart and of the sacred oracles." Dr. E. Williams.

Theophilacti opera, a J. F. Bern. de Rubeis, et Bonif. Finettio, Gr. et Lat fol. Ven. 1754-63, 4 vol.—"Theophylact has written a valuable Comment on the Gospels, Acts, and St. Paul's Epistles."—"They are chiefly extracts from Chrysostom, and are of considerable use, because of the Greek text of the New Testament quoted in them; from which several important various readings have been extracted." Dr. A. Clarke.

Whitaker's Commentary on the Revelation of St. John, accompanied with historical testimony of its accomplishment. 8vo. 1802. "Mr. W. is well known to the public, and his writings will not be neglected." Brit. Crit. vol. xxiii. p. 251.

"Wilson's Commentary on Romans, fol. Lond. 1653, is in the form of a Dialogue, and abounds with judicious distinctions and practical uses." Dr. E. Williams.

Woodhouse's Translation of the Apocalypse, with Notes critical and explanatory: with a Dissertation on the divine origin of the book, in answer to the objections of Professor Michaelis, &c. 8vo. 1806. "Our author has placed the text of the Apocalypse in three columns; the Greek of Griesbach's edition of the New Testament, a translation of his own from it, and the common version. His translation is a very modest one, and does not depart from the common version, but when it appears necessary to the sense. The figurative language of the Revelation, Mr. W. has studied with deep attention, and expounded with accuracy and skill." (Ecl. Rev. vol. 2, p. 922.) "This is the best book of the kind I have ever seen. It owes its superiority to two things: 1st. The author's understanding the apocalyptic symbols in a *spiritual*, not a literal sense. 2dly. To the care he has taken to fix the precise import of those symbols, from the use made of them by the old prophetical, and other writers of the New and Old Testament." Bishop Hurd.

*COMPILATIONS.*

Critici Sacri sive annotata doctissimorum in Vetus et Novum Testamentum, Londini, 1660, 9 vol. fol. and, with additions, Amst. 1698, 12 vol. fol. With this are connected a supplement, entitled, Thesaurus Theologo-Philologicus, sive Silloge Dissertationum elegantiorum ad selectiora Veteris ac Novi Testamenti loca, a Theologis Protestantibus conscripturum. Amst. 1701, 2 vol. fol. and Lud. Capelli Critica Sacra, ubi

ex variarum lectionum observatione plurima Scripturæ loca explicantur. Par. 1650. fol. The best edition of the Critici Sacri, according to the Bibliographical Dictionary, is 13 vol. Amst. 1698 —" This work was intended as a companion for the Polyglott Bible published by Bishop Walton, in 1657. It contains a vast variety of valuable materials for Critics, Chronologists, &c.

" The principal Critics on the Old Testament, contained in the foreign Edition of this great Collection, which is by far the most complete, are the following : —Sebastian Munster, Paul Fagius, Francis Vatablus, Claudius Badwellus, Sebastian Castalio, Isidore Clarius, Lucas Brugensis, Andrew Masius, John Drusius, Sixtinus Amama, Simeon de Muis, Philip Codurcus, Rodolph Raynus, Francis Forrerius, Edward Lively, David Hœschelius, Hugo Grotius, Christopher Cartwright, and John Pricæus.

Besides the above, who are regular Commentators on the Old Testament, there are various important Dissertations and Tracts on the principal subjects in the Law and Prophets, by the following critics :—Joseph Scaliger, Lewis Capellus, Martin Helvicus, Alberic Gentilis, Moses bar Cepha, Christopher Helvicus, John Buteo, Matthew Hostus, Francis Moncæus, Peter Pithœds, George Rittershusius, Michael Rothardus, Leo Allatius, Gasper Varrerius, William Schickardus, Augustin Justinianus, Bened. Arias Montanus, Bon. Corn. Bertramus, Peter Cunœus, Caspar Waser, and Edward Brerewood.

On the New Testament the following Commentators are included :—Sebastian Munster, Laurentius Valla, James Revius, Desiderius Erasmus, Francis Vatablus, Sebastian Castalio, Isidore Clarius, Andrew Masius, Nicolas Zegerus, Lucas Brugensis, Henry Stephens, John Drusius, Joseph Scaliger, Isaac Casaubon, John Camero, James Capellus, Lewis Capelius, Otho Gaultperius, Abraham Schultetus, Hugo Grotius, and John Pricæus.

Dissertations on the most important subjects in the

New Testament, inserted here, were written by Lewis Capellus, Nicolas Faber, William Klebilius, Marquard Freherus, Archbishop Usher, Matthew Hostus, 1. A. Vander-Linden, Claudius Salmasius under the feigned name of Johannes Simplicius, James Gothofridus, Philip Cordurcus, Abraham Schultetus, William Ader, John Drusius, Jac. Lopez Stunica, Desider. Erasmus, Angelus Caninius, Peter Pithœus, Nicephorus Patriarch of Constantinople, Adriani Isagoge cum notis Dav. Hœscheiii, B C. Bertram, Anton. Nebrissensis, Nicholas Fuller, Samuel Petit, John Gregory, Christ. Cartwright, John Cloppenburg, and Peter Dan. Huet. The Thesaurus Dissertationum Elegantiorum, published as a Supplement to this Work, by Theod. Hasæus and Conrad Ikenius, in two volumes, folio, contains upwards of one hundred and fifty additional writers. Such a constellation of learned men can scarcely be equalled in any age or country." Dr. A. Clarke.

Poli Synopsis Criticorum aliorumque Sacræ Scripturæ Interpretum. Lond. 5 vol fol. 1669-1674. "Mr. Matthew Poole, conceiving that the Critici Sacri might be made more useful, by being methodized; with immense labour formed the work well known among divines by the title of Synopsis Criticorum, a general view of the Critics: viz. those in the nine volumes of Critici Sacri Here the Critics no longer occupy distinct places as they do in the Critici Sacri, but are all consolidated, one general comment being made of the whole; the names of the writers being referred to by their initials in the margin. To the Critics above-named, Mr Poole has added several others of equal note, and he refers also to the most important Versions, both ancient and modern. In point of size, the work of Mr. Poole has many advantages over the Critici Sacri; but no man who is acquainted with both works, will ever prefer the Synopsis to the original." (Dr. A Clarke.) "Poole's Synopsis is very useful, especially on account of the short view it gives of various translations, some of which are very scarce. It in part supersedes the necessity of having, what is yet desirable, a Polyglott Bible." Dr. Doddridgs.

The Propriety of annexing a list of the most valuable Commentaries, to a volume professing to be a Guide to the Study of the Scriptures, is immediately obvious. The Editor has cited, as well in this as in preceding notes, the opinion of able critics on the works pointed out; except that, in a few instances where other sources failed, he has had recourse to respectable reviews. The reader will observe, that the larger proportion of critical remarks are not merely recommendations (for which a few words had been sufficient) but were added, after the example of Dr. Doddridge in his fourteenth lecture, as calculated to form the mind to a more profitable mode of study.

## CHAPTER II.

*(a)* Augustini Opera, Benedictin. 11 vol. fol. Paris, 1679 to 1700.—"Best edition. There are, however, two editions of this work under the same date. The first is preferred, and distinguished by the preface at the beginning of the first volume. In the first edition, there are only *five* lines of the Preface on the first page; in the second edition, there are more." Dr. A. Clarke.

*(b)* See our author's Treatise—"Christ the Sum and Substance of the Scriptures."

## CHAPTER IV.

*(a)* "It is not enough for the physician to inveigh against the malignity or danger of a disease, but his chief care must be to direct to the *remedy* and cure of it: and for this, the prescription must be varied according to the several kinds of offences.—It should be a special care, to apply *lenitives* and *cordials*, where the condition of the patient requires it, as well as corrosives and purgatives.

"The matter of this should be various, according to the different states of men, whether their sufferings be OUTWARD or INWARD. OUTWARD, in respect of sickness of body, loss of friends, estate, credit, peace, and quiet, &c.—INWARD, in respect of doubts, &c," Bp. Wilkins.

# APPENDIX.

## CHAPTER I.

*(a)* Bernardi Opera, a Joan. Mabillonio, Mon. S. Mauri, fol. 1690, 2 vol. "Best edition."

*(b)* Of Franzius's Work here alluded to, the celebrated Glassius speaks in the following high terms, when treating of the best method of interpreting the Scriptures. "Ego sane nullum tempus felicius et fructuosius (præsens quod negotum spectat), collocâsse me palam profiteor, quam quod in diligenti integri libri illius lectione et relectione, cum timore Domini, insumi. Deus viro tanto, pro tàm salubri labore, hic et æternum benedicat."

## CHAPTER IV.

*(a)* Bonæ (Johannis Cardinalis) Opera Omnia. Paris, 1677. 3 vol. 8vo. ex recognitione Reb. Sala, August. Taurin, è Typographia Regia, 1747, fol.

*ANALYSIS OF THE EPISTLE TO THE EPHESIANS.*

*(a)* "Paul has given us the substance of divine truth in a threefold way:—

" 1. In a catechetical manner: that is, by the mere articles, without copious proofs and refutations; as in the Epistle to the Ephesians. 2. By a fuller exposition, with arguments, refutations, &c. added by way of explanation; as in the Epistle to the Galatians. 3. By a complete consideration and exposition of the several parts of doctrine, as in the Epistle to the Romans. These points merit attention, because, even subsequently to the days of the apostle, sometimes the shorter, and sometimes the more elaborate Epistles have been cited, accordingly as seasons and circumstances have required." Chemnitius. *Author's Note.*

*ANALYTICAL INTRODUCTION TO THE COLOSSIANS.*

*(a)* " It is probable that the apostle only *dictated* this Epistle. So we find that Tertius *wrote* the Epistle addressed to the Romans, Rom. xvi. 22. It appears that Paul himself only added the last words." *Author's Note.*

*(b)* " It was perhaps at this time that Onesimus carried Paul's letter to his master Philemon; Philip. 12—15, and Col. iv. 9; unless it be supposed that he was dispatched to Philemon first, and afterwards to the Colossian church." *Ibid.*

THE END.

Printed by D. Jaques, 30, Lower Sloane Street.

BOOKS published by D. JAQUES,

*CHELSEA,*

And sold by J. Hatchard, Piccadilly; Messrs. Simpkin and Marshall, Stationers' Court; and by all Booksellers in the United Kingdom.

---

**A PRACTICAL ESSAY ON INTELLECTUAL EDUCATION,** with a Characteristic View of the most approved Elementary Books of Instruction in the various Branches of Literature; and Strictures on the Best Methods of Tuition. By WILLIAM JAQUES, A. M. Price 4*s* 6*d*. Boards.

> "After many sensible observations on Education generally, Mr. Jaques proceeds through the several branches of science, with directions for the study of each. *Our opinion of this Work will be seen by our copious extracts from it.*" *Gent. Mag., Jan.* 1818.

**MEMOIRS OF THE LIFE AND WRITINGS,** (with Extracts from the Letters,) of CHRISTLIEB VON EXTER, Son of Dr. VON EXTER, Physician to his Prussian Majesty; who died at the early age of Ten Years and Four Months. By the same Author, Price 1*s*. sewed.

**MEMOIRS of Mrs. HARRIET NEWELL,** Wife of the Rev. S. NEWELL, American Missionary to India, who died November 30, 1812, aged Nineteen Years. Also a Sermon on her Death; with an Account of the American Missionary Society, and a Monody on her Death. By LEONARD WOODS, D. D. Price 2s. 6d. boards. With a Portrait of Mrs. Newell.

**SERMONS TO YOUNG MEN;** by WILLIAM DODD, LLD. Prebendary of Brecon and Chaplain to the King. 8vo. Price 9*s*. boards.

> The late Dr. Dodd was Tutor to the Hon. Mr. Stanhope, afterwards Earl of Chesterfield, and a very popular preacher. These Discourses were first published in the year 1771, and have gone through several editions. Appended to each Sermon are a number of interesting Anecdotes, elucidating the subject of each Discourse.

## Date Due

| | | | |
|---|---|---|---|
| | | | |
| FACULTY | | | |
| [illegible] | | | |
| MAY 1-2 61 | | | |
| FACULTY | | | |
| [illegible] | | | |
| [illegible] | | | |
| [illegible] | | | |
| [illegible] | | | |
| MAY 2 2 [illegible] | | | |
| JUN 15 1966 | | | |
| [illegible] | | | |
| [illegible] | | | |
| [illegible] | | | |
| [illegible] | | | |
| | | | |
| | | | |
| | PRINTED | IN U. S. A. | |

BS476 .F823
A guide to the reading and study of the
Princeton Theological Seminary-Speer Library
1 1012 00048 5070